

The bereaved parent

by Theodore Plantinga

Dr. Plantinga of St. Catharines, Ont. is a book translator with Paldeia Press and executive director of the Ontario Christian College Association.

People don't like to talk about death. At least that's the way it was when I was growing up. In the last five or ten years, however, the subject has opened up and even become popular. Books, articles, seminars, and conferences are focusing our attention on death and grief. There's even a name for the study of death - thanatology.

The attention now being devoted to death is healthy, but much of what is being said is not. After hiding from death for so long, modern man now seems willing to embrace it openly. Death is "natural", we are told; it is the ultimate fulfillment of life, the "final stage of growth". We are almost left with the impression that it's something to look forward to!

In this climate of opinion, we would do well to open our Bibles and reread some of the familiar passages on death. In particular, we should look at Paul's observation that death is the "last enemy" to be destroyed by Christ (1 Cor. 15:26). We get a prophetic glimpse of this event in Revelation

20, where John reports that he saw death and Hades being cast into the lake of fire.

The recognition that death is indeed an enemy, an intruder, is what makes Harriet Sarnoff Schiff's recent book *The Bereaved Parent* (New York: Crown Publishers, 1977) such a welcome addition to the literature on dying. Mrs. Schiff is herself a bereaved parent. Her son Robby was sick and weak at birth, but he managed to survive for ten years. Despite the best efforts of doctors in various areas he finally died after surgery failed to correct his heart ailment.

Mrs. Schiff faced a long, uphill battle as she struggled to restore her life to some semblance of normality. Along the way she made contact with numerous bereaved parents. Out of her struggle - nine years later - emerged *The Bereaved Parent*, which she describes as "a book of counsel for those who suffer this heartbreaking experience."

The book is filled with good advice for grieving parents - mistakes to avoid, suggestions for dealing with surviving children, sober warnings not to expect too much from one's spouse, reminders that mourning must not become a way of life, and so forth. Moreover, the advice is phrased in simple, compassionate language easily understandable by the average reader - rather than the jargon of the psychologist or the behavioral scientist. I recommend the book highly to all whose lives have somehow been touched by the death of a child.

The Christian reader will naturally want to know whether Mrs. Schiff's book points to the ultimate source of comfort and strength. Unfortunately, it does not. Although she is herself a Jew of orthodox background, she approaches religion as a crutch or tool that some people can use and others can't. If faith in the resurrection helps

you through your period of grief, fine. If you don't have such faith, you'll have to use other methods to cope with your grief. Period.

Despite this glaring shortcoming, Mrs. Schiff opens her first chapter with some solid Biblical advice. She tells the story of King David's grief over the illness of the first child Bathsheba bore him (the child born of their adultery). David was so upset that his servants and officers hardly dared to speak to him.

But once the child died, his behavior changed dramatically. "David got up from the floor, took a bath, combed his hair, and changed his clothes. Then he went and worshiped in the house"

Continued on page 5

Ontario College Board debates creedal usage

by Mirth Vos

Mrs. Vos is a member of the college association's board and comes from Scarborough, Ont.

Until not too many years ago, the word "retreat" was used in Protestant circles simply to mean "pulling back", withdrawal from a position previously gained.

But put that meaning onto the fact that the members of the board of the Ontario Christian College Association (OCCA) held a retreat September 1, and one would be drawing conclusions exactly opposite from the truth. Pulling back? Members of the board felt the need to "retreat" because developments are in a forward direction for the association. As for many other groups, "retreat" that day became a place of privacy for the purpose of prayer and study.

Board members gathered at Camp Shalom just outside of Cambridge. Two items were on their agenda: a morning session to analyze a document that could eventually be used as a first step toward a specific affiliation proposal, and an afternoon discussion of the relationship of the Reformed

creeds to the proposed college's basic principles.

The affiliation document turned out to be a booklet of 33 pages. Much of the "Blueprint for a Christian College" available to readers of Calvinist Contact, had been incorporated into it, with details of financing, staffing, floor space needs, and accreditation spelled out with greater exactness. But apart from making the practical aspects of the college credible to the institution being approached, the main task of such a document is to make the rationale of a Reformed liberal arts college intelligible to another university and to demonstrate the advantages which would accrue to the larger body if it entered into such a relationship. This necessitates the writing of a document for each university approached, hours of work for members of OCCA's affiliation committee. As Dr. Theodore Plantinga noted wryly in his last report to the board, "Whenever we make some progress it seems that we have more work facing us than before." The board members analyzed their product paragraph by paragraph and concluded by commending the affiliation committee for the documents excellence. Only minor revisions were suggested.

The afternoon discussion of the place of church creeds in Christian education basic statements was fascinating for many of the participants. Since the community of Reformed Christians in the U.S. and Canada have been doing Christian education for many decades, a backlog of theoretical exposition and historical incident is available for examination.

Rev. Ray Sikkema, a member of the board of Calvin College, made a comprehensive, well-documented presentation of this material. Rev. John Hellinga, a guest of the OCCA board that afternoon, shared his thoughts about the relationship of creeds to statements of educational principles, speaking out of his experience as a member of the board of Dordt College.

As members of OCCA's board responded to these presentations and shared their own convictions, it became evident that each personally identified with the Reformed creeds and wished to make the proposed college's statement of basic principles recognizably in agreement with them.

These were hours of intense discussion. They were concluded by a prayer of thanksgiving for the harmonious spirit of the day and for the progress being made in the association's ap-

proaches to various institutions.

A short meeting then set the association's annual meeting for Saturday, November 19 at 2 p.m. The meeting will be in the same location as last year's founding meeting, i.e. the main auditorium at Conrad Grebel College in Waterloo, Ont.

Bulletin announcements in October and November will urge interested Christians to join the association before the date of the membership meeting. (Send \$25 fee to Mr. Paul Senechal, treasurer, 479 Crosby Ave., Burlington, L7R 2R6.

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NEXT WEEK

The child's world

viewPoint

Is business booming?

How has business been lately? Are you a victim of these inflationary times where money is tight, few people are buying and your business is bordering on bankruptcy? Or is business great, never been better, a record year for sales?

At least 75 per cent of the Reformed Christians who read this periodical are self-employed or work for a small business. It's our nature to work hard, get out on our own, be our own boss.

In these times of unprecedented affluence in North America that responsibility as Christian businessmen is great. Businessmen strive to make a living and as business improves we strive to make a profit. Many of us have done pretty well in the past decade or so. But how do we handle it, just what is our Christian responsibility as businessmen? The question faces us every day and we struggle with it.

We come to God in prayer about it and we open our Bibles to try to find answers. We might check the index under "B" for "business" but we find no text. We might look under "P" for "profit" but we come up with a host of texts on "what does it profit us..."

The New Testament especially reflects a lot about love of money, greed and immorality and it logically ties those three together. The love of luxury and the desire for wealth open up opportunities of immorality or sensual indulgence.

Let's look for a minute at Hebrews 13:5. "Keep your life free from love of money and be content with what you have; for He has said 'I'll never fail you nor forsake you.'" That text should be engraved in every Christian businessman's mind.

The epistle to the Hebrews must have come at a time when there was a great deal of that prosperity and, along with it, immorality. Many commentators have remarked on the close

connection that exists in the New Testament between immorality and covetousness.

"Keep your life free from love of money." It seems relatively simple, yet it chews at your hearts each day, as individuals as well as businessmen. Money is a tool of business, like a shovel or hammer. It is necessary to have money in order to operate a business. But let it be only that, a tool.

"Be content with what you have," the letter to the Hebrews says. That is even harder to do, isn't it? Speaking again to businessmen, you want to improve your business, don't you? You want to give your staff a raise, buy some new equipment, and... show a bigger profit.

We work hard to make ends meet and like to work a bit harder to show a profit, to give us just a bit extra for our efforts. After all, we worked for it. "Be content with what you have for He has said: I will never fail you nor forsake you." The Lord takes care of us and that doesn't only mean spiritually or personally; He takes care of us in our work too.

Note that the text does not say: "Keep your life free from money"; no, from the "love" of money. Don't turn it into a god where you constantly need and want more so that you can buy and spend and waste.

It's easy to say that we should simply sit back and relax a bit. But in essence that is what we are told to do. "Be content with what you have." It becomes difficult when you become a wealthy businessman. Wealth is a blessing too but it is also a tremendous responsibility and that is where stewardship comes in.

How is business? Whether we are poor or wealthy may we always say that our business is a blessing. May we always give credit to God.

Keith Knight

by Keith Knight

NEWS VIEWS

The end to a cloud of smoke

Smoking in public places became illegal in Toronto on October 1. That's right. You were forbidden by law to light up a cigarette in any public place such as a library, bus, subway, doctor's office or arena.

Non-smokers finally jumped for joy at hearing of the new legislation passed to "protect their rights". Smokers who instinctively reached for their package of cigarettes begrudgingly checked themselves to avoid breaking the law.

The legislation was passed some time ago in Metropolitan Toronto forbidding smoking in public places, effective October 1. We can reflect positively on the action of the Toronto civic leaders in putting a halt to smoking. After all, smoking is un-Christian as many people will tell you. It is against Scripture to abuse your body ... and smoking sure does that.

Accidents and collisions also abuse the body. There are often scrapes and bruises, broken bones and death. The government of Ontario legislated compulsory seatbelt wearing to make sure that the driver and passengers take care of themselves.

No government should have to pass laws to make us take care of ourselves. We have our own responsibility in that respect. I wear seatbelts. Always have and always will. I don't smoke. Never have and never will.

But those decisions are personal decisions, they are personal responsibilities in taking care of yourself. When the government legislates that, it is blatant injustice and it infringes on your right to choose.

Smoking is wrong because it is unhealthy. It is written on every package you buy. Candies are bad for

your teeth. But the decision to buy cigarettes and/or candies must be left to you.

There are people, and you know them too, who simply need a cigarette now and then. May the law now take away that person's right? All of us have crutches of some sort, something to lean on in times of stress. The cigarette is that for many people. It will indeed be refreshing for a non-smoker to stroll through the public galleries in clean, Toronto air. But it might be simply unbearable for the behind-closed-doors smoker.

It is simply not right to impose one group's lifestyle or beliefs on another group.

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Philippines: Where children are blessings

by Johan D. Tangelder

The Philippines is a fascinating country. It consists of an archipelago of over 7,000 islands, spanning more than 1100 miles across the South China Sea. The Philippines' most northern islands lie 150 miles south of Taiwan, its most northern one only 15 miles from the Borneo coast.

It has irregular coastlines that extend to about 10,580 miles, twice as long as that of continental U.S. Such irregularity has resulted in numerous fine harbours and landlocked straits. Its land area makes the Philippines a medium sized country, a little larger than the British Isles and about 2/3 the size of Spain. Most of the islands are too rocky and barren for habitation.

Luzon, the largest island, is about the size of Kentucky, while Mindanao the second largest is about the size of Indiana. We are living in Negros Island, part of the Visayas, in the city of Bacolod, where the Genevan Reformed Seminary is located. Negros is divided into two by a mountain range running from northwest to southeast, with Kanlaon Volcano as the notable peak.

What were our first impressions after we arrived in the Philippines? When we stepped out of the airplane, it felt as if someone hit us with hot blankets. We thought: "How in the

world are we ever going to get used to this heat?" One missionary said: "There are three types of weather in the Philippines: hot, hotter and hottest." The country has dry and wet seasons. Most of the rain falls between June and November. When it rains, it comes down hard. We have witnessed downpours that flooded the streets in minutes and made rivers and creeks of unpaved roads. The heat affects your whole lifestyle. It seems that no matter how many showers we take, we feel sticky.

Before we left for the Philippines, we often read about the teeming millions of Asia. When we drove around in Manila, we thought that all the teeming millions were gathered in the streets! Crowds everywhere! We found this to be true everywhere we have travelled. The population estimate for 1975 was 42 million, the sixteenth largest in the world. Since the end of Worldwar II, a dramatic decline in mortality, brought about by better health programs, has coincided with one of the world's highest birth rates (3.01 per cent) to double the population every 23 years.

Wherever you go you find crowds of young people. Fully 55 per cent of the population is below 20 years old, while only 3 per cent is above 65 years of

age. The families are large in size. Children are very much wanted. They give economic security. Parents agree: "Children are some kind of investment. When you grow old you can be sure someone will take care of you: there is always a secure place to stay."

How do we find the people? Friendly, inquisitive and industrious. We stand out in the crowd, especially the blond ones in the family. Whenever we go to the stores, the children are always asked: "What is your name?" Their hair is touched and arms are pinched. They get all the attention. For most part the Filipinos are short in stature, only about 5 feet. They have a dark complexion and are very beautiful looking. We are continually amazed at how well dressed they are.

English speaking missionaries have a real advantage when it comes to communications. There are a total of 70 languages, all belonging to the Malaya-Polynesian family of languages. We are studying Ilongo each morning at the Interchurch Language school. The national language, Filipino, is based on Tagalog, the language of Manila and the nearby provinces. English is the main language of instruction, government and business. The literacy rates is estimated at 85.7

per cent, the highest in Asia outside of Japan.

The Philippines is a land full of surprises. For example, the roads are an experience all by themselves. Right in the front of our house the road has become a mudtrack, full of potholes. In Bacolod proper, you find pieces of pavement torn out, large holes and mud. The traffic lights are not working plus there are no stop signs and that in a city of the size of Hamilton. When you cross an intersection you just inch your way through. Everybody drives, doing what is right in his own eyes. If a vehicle breaks down, the driver leaves it right on the road and tries to fix it.

Public transportation is unique and cheap. Much of the transportation is by Jeepney, a type of small bus, where the passengers climb in at the back. If they are crowded to the capacity of approximately 12, than more people just pile on and hang on for dear life.

Shopping is also unique. We have to bicker for every thing. The market places are smelly, crowded, noisy and colourful. Bacolod, like every city in the Philippines, has a great variety of modern stores. Even in these stores you have to bargain for each item, groceries excepted. This makes shopping a time consuming process.

LETTERS

The Reformed faith and the Pope

Dear Sir:

As one of the readers of Calvinist Contact I will not stay behind in raising my protest against the article of Dr. Schrottenboer in Calvinist Contact of July 22, 1977 and against the redaction of C.C. In giving it such an impressive place on the front page of that number, without a note of the editor or any comment of the redaction, giving herewith the impression of being in agreement with it.

For when it is true that C.C. is a magazine, devoted to the Reformed faith, then certainly we could have expected that letters, as written by Herbert Goodhoofd Sr. and Gilbert Zegveld in the issue of Aug. 26 1977 would no less have found a place on the front page of C.C. since these are not just personal opinions, but voices of brothers who show indeed to be devoted to the Reformed faith and consequently concerned about the leadership of C.C. in today's world.

The words of Goodhoofd and Zegveld don't have to be repeated in this letter, for I do wholeheartedly agree with them and couldn't have expressed myself in a better way. Therefore, I would like to say: Please readers, do read it! Since these letters point out so clearly the dangers of Dr. Schrottenboer's attitude, it implies the question on the address of Dr. Schrottenboer and Calvinist Contact: Please do not take these letters as an expression of personal opinions, but as a Scriptural admonishment.

Dr. Schrottenboer's article is a typical representation of today's spiritual world: nobody is wrong anymore, we have to learn to understand each other etc. But with those guides we have lost the battle already before we started.

Consequently, the question arises and may be expected to be answered by Calvinist Contact: "How can an article as written by Dr. Schrottenboer in

such an impressive form appear without any comment on the front page of a paper that says to be devoted to the Reformed faith in today's world?"

Hence we urge you as redaction to take stand and to show us in your publications what is right and what is wrong, not according to our personal feelings, but according to the Word of God as the only norm.

Only then is there future for the church and for a paper as Calvinist Contact.

May in answer to our prayer the readers be assured that your paper is still devoted to the Reformed faith and be a true Scriptural guide in today's 'hermeneutic' spiritual world.

Bert Bikker
Delta, B.C.

Editor's Note:

Leaders of various confessional families meet each year to look at their own religious heritage and to determine where they are different and where they are similar to those

of other denominations.

With that in mind, Reformed Christians came together with many other churches to meet and discuss for three days. Dr. Schrottenboer, a member of the Christian Reformed Church, is the secretary of the Reformed Ecumenical Synod which represents five million believers around the world.

Those various church leaders looked, as the article points out, at confessional identity, schemes of united action, ecumenical differences. Dr. Schrottenboer writes: "All this means: how can a church and groups of churches and denominations be both true to the heritage from which they come and faithful in making manifest the oneness of the body of Christ in the world? How can you be both confessionally faithful and ecumenically obedient?" Those items were discussed.

That entire gathering, while meeting in Rome, also met

with Pope Paul VI. Dr. Schrottenboer reflects on this meeting and on the fact that we as Reformed Christians seldom pray for the Pope, or for Idi Amin, Fidel Castro or the Russian leaders for that matter.

We cannot agree with the Roman Catholic confessions, and Dr. Schrottenboer points that out. We cannot agree with communism and could not agree with nazism but their leaders require our prayers for God's guidance on their lives.

There have been comments about the picture of the Pope on the front page of Calvinist Contact to the effect that the paper was becoming Roman Catholic. Does a picture of a jail make us criminals? Of course not.

Our Reformed faith gives us a tremendous task in this world; one of ministering to the poor, the rich, the atheist, the Pope.

Keith Knight

Pay attention in church

Dear Sir:

In quite a few articles in a number of magazines there are suggestions of boredom for children or neglect of strangers in our worship services. (See for instance C.C. of Sept. 9: The Holy handshake; C.C. of Sept. 16: Pastoral Pondering; The Banner of Sept. 9: Children in the Church Worship)

Obviously, in these instances we are concerned with either children or strangers. Children, it is suggested, should be permitted to bring crayons to church in order to portray what they hear, or at least children should not necessarily be reminded to sit still and quietly in church. After all, we would not want them to get the idea that church is a bore, where 'I can't do anything' is prevalent. Children are able to sit still for hours watching TV, regardless of what the screen portrays.

They are simply captivated by it. Older people, too, who have problems that church is too long, too boring have no problems being glued to the TV set during soap operas, baseball games or hockey.

Strangers, it is suggested, should be welcomed with a 'holy handshake' in our ser-

vices. It seems to be more important with whom we worship than Who we worship.

Our services are more and more called fellowship instead of worship. Fellowship, of course, has its place, perhaps over a cup of coffee after the service either in the church basement or the like, perhaps

as an invited guest at a fellow believer's home, since 'Fellowship' is properly defined as 'mutual association of persons on equal or friendly terms'. Worship, however, is defined as 'to adore, or pay divine honours to, to reverence with supreme respect and veneration'.

It seems that more and more worship is being replaced by fellowship. In both the Old and New Testament, whenever we read of the Scriptures being read the people respectfully pay attention.

Are we so little impressed by the majesty and beauty of the Scriptures that children should not be required to pay heed? Is it after all not so that when the Scriptures are read and explained we say 'thus says the Lord?' Let us return to divine worship and save our fellowship for a time which does not interfere with our worship.

H. Nymeyer
St. Thomas, Ont.

Penitentiary

Dear Sir:

After the recent article 'Canadian Penitentiary under Searchlight', several inquiries have been received. 'Is it not a serious drawback for effective penitentiary ministry when the chaplain is a penitentiary staff member' was the basic question.

The chaplain is under pressure to take sides - of the prisoner or of the staff. However, as it is the chaplain's

ministry to promote truth and justice, he must listen and understand as well as place before the prisoner the reality of his situation in the context of hope. Perhaps it may be possible that some chaplains have lost the hope that prisoners can and may change. Then their effectiveness with the prisoner is greatly diminished.

The chaplain who listens and understands both the prisoners' side as well as the

penitentiary side will gain respect from both sides. Admittedly, it takes time to build up this confidence. It is a lonely and tight rope to walk. But if the chaplain draws deeply from Scriptures and Christian resources and the Christian community it is not necessarily an obstacle to be a penitentiary staff member.

Rev. John de Vries
Centre federal de formation
Laval, P.Q.

Christian framework

Dear Sir:

In the recent review of my book *Trudeau's Canada: Truth and Consequences*, there were misrepresentations, one of which I should like to rectify, namely, that I did not develop my own Christian framework.

The entire book has an underlying Christian framework - God and man, history and society - which is explicitly presented in the last chapter.

Trudeau's approach to politics and man in society was analyzed from that framework and the discerning reader will know whether or not I believe the general direction of the Prime Minister is one to be applauded by Christians or seriously questioned.

Philip C. Bom
Sarnia, Ont.

Bangladesh's rice

Dear Sir:

To those of you not familiar with Bangladesh or with what CRWRC is doing in Bangladesh, I'll briefly outline.

Bangladesh is a relatively new country (1971) with a population of 80 million in an area of 55,000 square miles - a little smaller than Michigan State. The population is 85 per cent Muslim, 14 per cent Hindu and less than 1 per cent Christian and other religions combined. Some 80 per cent of the people are illiterate. Bangladesh is a very low-lying area in the mouth of the mighty Ganges River. Flooding and heavy rains occur

during the rainy season, and it is dry like a desert during the winter season. Always problems with water - either too much or too little!

Bangladesh is overpopulated; and people eat rice, very little else, because of food costs and tradition. As a result, the country hangs by a thread. The last two years have been excellent, for which we are thankful. And yet the country is food deficit. But the potential is overwhelming - if farmers change to crops which consume less water than rice does (e.g. wheat, sorghum, soybeans, potatoes) much land could be used more

effectively.

Vegetables, too, hold a tremendous potential for food production. But how do you teach people new food habits, or encourage them to grow new crops? (Especially to people who are mostly illiterate and hold to their traditions) It is a complex problem bound up in needs, availability of input, religion, markets, etc. To try to speak to the development need, CRWRC and the Mennonite Central Committee (with which CRWRC works very closely in Bangladesh) have set up a network of Bengali extension workers (trained by us) who

set up demonstration plots, sell good seeds and give ideas and encouragements to the farmers.

It is serious business when you are working with one's food. Our direct contact with the farmers also makes it opportune to show Christian love, concern and exert a positive attitude in a rather fatalistic society. Often we are asked why we are here. When we explain, they can hardly believe that people on the other side of the world would be concerned enough to send money or help to them.

Ron and Tena Prins
Bangladesh

Church Page

Rev. J. VanHarmelen, 550 Leinster St. Woodstock, Ont.

Pastoral Pondering of a General Assembly on Gambling and Lotteries

The Committee on Church Relations of the Presbyterian Church in Canada and the Inter-Church Relations Committee of the Council of the Christian Reformed Churches in Canada last year completed their schedule of meetings, and the following communication was adopted by the representative of the Presbyterian Church and the Christian Reformed Church:

the two committees propose:

- * to exchange requesting representation at the respective meetings of the church bodies.
- * that future contact be in the form of faithful exchange of all official documents of the church bodies.
- * that both church bodies encourage local churches and pastors to nurture contacts with their neighbouring counterparts wherever there is sufficient affinity in the confession and practice.

Note:

The Inter-Church Relations Committee of the Council of the Christian Reformed Churches in Canada promised to disseminate summaries of relevant studies and decisions of the Presbyterian Church in Canada within the Christian Reformed constituency.

In harmony with this promise I publish on this Church page the recommendations adopted by the General Assemblies of the Presbyterian Church in Canada of 1954 [a short piece] and of 1976 [a longer and very up to date piece] on gambling and lotteries.

Recommendations adopted by General Assembly.

1954. We are concerned over the increase in gambling and the pressure being exerted for the legalization of lotteries. In the name of the Lord Jesus Christ, we protest against every proposal that government-controlled lotteries be set up for any purpose, charitable or otherwise, and we denounce gambling as an evil.

"Legalized lotteries, even though granted official recognition by the State, would nevertheless be regarded as an evil by the Church.

"It must be admitted that some who profess Christian Faith hold a light view of gambling, and that some churches use raffles, bingo and other like devices to raise money. Nevertheless, our conscience is to be guided by the Word and the Spirit, and not by the corrupting customs

of the world. Furthermore, gambling discourages thrift and encourages materialism. It exploits philanthropy and debases charity. It tends to replace trust in Providence by dependence on chance. It dulls social responsibility and destroys domestic peace. It prevents a man from being a faithful steward of Jesus Christ in the use of his time and ability and money.

"We are therefore, unalterably opposed to gambling, whether it is carried on under governmental or religious or other auspices."

1976. The following statement on lotteries was submitted by the Board of Congregational Life to the 102nd General Assembly, and was then referred to the presbyteries and congregations for study and action. (Pages 345-347)

Lotteries

Several provincial governments have recently enacted

legislation to permit the wider use of lotteries including those sponsored by government itself. The chief reasons for this development are that there is wide public acceptance of lotteries, it is desirable that they come under regulation and control, and that they provide revenue for worthwhile programs.

The churches have traditionally opposed lotteries, usually lumping them in with gambling in all its forms, and this was the case in the Statement on Gambling of the 80th General Assembly of the Presbyterian Church in Canada (1954).

Distinctions should be made however. There are forms of gambling in which players are pitted against each other and each sets out to beggar his neighbour, to enrich himself at someone else's expense. There are gamblers who become addicted and become involved in various types of gambling on a continuous basis. The money and time they expend may become damaging to themselves and their family; their entire personalities may fall victim to the constant quest for large winnings.

Regulated lotteries do not have most of these characteristics. The buyer of a lottery ticket is not as obviously setting out to enrich himself at someone else's expense; at least the people who contribute to his winnings are spread around through the population. A lottery is less likely to take on the obsessive qualities of people who gamble day in and out, since a lottery draw comes up less frequently.

Even with careful regulations and administration, there are several reasons why the church's traditional opposition to lotteries should stand.

1. Governments which derive part of their revenue from lotteries thereby evade a responsibility, a responsibility shared by the people they govern, to budget for their proposed expenditures in a proper manner. Instead of telling the public that a worthwhile program will cost so many dollars with the cost of it to be shared by equitable taxation, the government decides that these will be supported at the whim of people who buy lottery tickets.

2. The proportion of the revenue that actually goes to the desired program is not very high. In January 1976 the Ontario Lottery Corporation calculated that Wintario revenue was allocated as follows: Prizes - 38%, Sales Commissions - an average of 12½%, Administration - 7½%, the net profit - approximately 42%.

This was the amount turned over to a consolidated revenue fund for distribution in the form of grants to sports, recreation, and cultural organizations in the Province of Ontario.

3. It is an uncertain method of raising revenue. If the novelty wore off or if a more attractive lottery came along, (recent sales of Irish Sweepstake tickets have declined in Canada because of the Olympic or provincial Lotteries) revenues would decline. At that point, administration costs could rise as the sponsor spends more money on advertising and promotion.

4. An undesirable message is conveyed to its people by a government that sponsors or condones lotteries on a wide scale. The message is: That the Government has decided that investing in lotteries is all right.

It is often argued that law must be responsive to the

desires of the public. In this case, if the public wants lotteries, lotteries they must have.

Another, and more dangerous attitude is that if something bad is going on and is out of control it should be legislated in order to bring it under control. The Bible regarded the law as the expression of God's will for His people (Matt. 5:17-20; 22:34-40). The nation as well as the individual stood under the obligation to obey God's law and the nation was implicated in the sins of its people (Deut. 8:17-20; Prov. 14:34). Government therefore has the responsibility to legislate in such a way as to give positive direction to its people.

An editorial in the "Christian Century" of December 11, 1974, said: "Governments are commissioned to enhance the public well-being, not to exploit its weaknesses". Speaking at the 5th U.N. Conference on Crime in September 1975, Mr. Bill McGrath, Director of the Canadian Corrections Association, said, "If my reading of public sentiment is accurate many people are coming to recognize that only a firm moral code can provide stability for society and a sense of security for the individual. We must develop a firm philosophical foundation from which to operate and it must be based on moral conviction."

5. The use of lotteries may have an unfortunate effect upon the people participating. This may be so in spite of recent surveys indicating that provincial lotteries are not necessarily a tax on the poor since purchasers of tickets come from all economic levels, and in spite of other surveys indicating a casual approach which most people bring to their involvement in lotteries. The potential danger lies in the illusory aspect of lotteries:

- a. For some people at least there is the illusion of fantasy: they say in effect, "What I couldn't do with all that money!"
- b. There is the desperation of some participants who say in effect, "I just have to win in order to keep my head above water!"
- c. There is the illusion of "giving to a good cause" but it is not giving in any Biblical sense of that term. There is still in it the aspect of getting something for nothing. King David once had this opportunity presented to him. He could have accepted the gift of an altar in order to make sacrifice. The offer was made by a grateful man. But David said, "No, I will buy it from you; I will not offer to the Lord my God offerings that have cost me nothing."
- d. Lotteries provide an illusion that would distract us from the view that our needs are provided by God's providence and the works of our hands.

CHURCH NEWS

CHRISTIAN REFORMED

Declined

- to Toronto (Second), Ont. Rev. William Renkema of Aylmer, Ont.
- to Woodstock (Second), Ont., Rev. William Renkema of Aylmer
- to Cornwall, Ont., Cand. Nico Peters of Grand Rapids, Mich.

Council meets

The Council of the Christian Reformed Churches of Canada will meet on Tuesday, Nov. 8 at 8 p.m. in Brampton (Immanuel), Ont. CRC. Classes in Canada are requested to delegate one minister, one elder and one deacon.

New address

Rev. Henry Smidstra, 325 Driftwood Ave., Apt. 505, Downsview, Ont. M3N 2W1, (416) 661-2040, until January, 1978

Rev. Phil Stel

For the congregation of the

Maranatha Christian Reformed Church of York, Ont. Sept. 23 was a special day for it was the beginning of a new relationship with a new pastor. After some 18 months of vacancy and numerous disappointments of calls and declines, the Lord directed Candidate Phil Stel to accept the call we extended to him. He completed his classical examination in September just prior to his installation.

The service was led by Rev. J. Jongsma of Hamilton (Mount) CRC who was our counselor. The message was brought by Rev. H. Eshuis of Woodstock, under whose guidance Mr. Stel worked last year as intern while in Barrie.

Greetings were brought from the neighbouring United Church, the Caledonia Ministerial Association, from Classis Hamilton and from consistory.

On Sept. 25 Rev. Stel preached his inaugural sermon, based on II Thessalonians 3:1 with the theme: Brethren, pray for us. We are

grateful in York for having our own pastor again and pray that we may be a mutual blessing for each other.

John DeGroot, clerk.

Rev. Peter Ravensbergen

Installation services were held in the Smithville, Ont. CRC for Rev. Peter Ravensbergen on Sept. 23. Candidate Ravensbergen accepted a call following a vacancy created by the retirement of Rev. Arthur Schaafsma.

On Sept. 25 Rev. Ravensbergen led his first service as minister. The family, which also consists of five children, were welcomed at a special program on Sept. 29.

The Smithville church has its roots in nearby Wellandport congregation. It was in August, 1972 that Rev. Schaafsma accepted a call as second minister for Wellandport.

In January, 1973, morning worship services were held in a school gymnasium in Smithville and the church was officially

constituted in June of that year. Rev. Schaafsma officially became the church's minister and new office-bearers were elected and installed.

Preparations were under way during the next two years to build a new church and construction was completed in March, 1976. A year later, Rev. Schaafsma preached his farewell sermon after being officially retired from the ministry.

The Smithville congregation opened a new chapter in its ministry with the installation of Rev. Ravensbergen. The Lord has blessed us abundantly in these few years that we have existed.

Fred Slotman, clerk.

REFORMED CHURCH

Accepted

- to Emmanuel Community Ref. Church, Edmonton, Alta., Rev. Arthur Zeilstra as senior pastor. Previously Mr. Zeilstra was co-pastor and interim pastor of the congregation.

The bereaved parent

Continued from page 1

of the Lord. When he returned to the palace, he asked for food and ate it as soon as it was served. 'We don't understand this,' his officials said to him. 'While the child was alive, you wept for him and would not eat; but as soon as he died, you got up and ate!' 'Yes,' David answered, 'I did fast and weep while he was still alive. I thought that the Lord might be merciful to me and not let the child die. But now that he is dead, why should I fast? Could I bring the child back to life? I will some day go to where he is, but he can never come back to me.' Then David comforted his wife Bathsheba. He had intercourse with her, and she bore a son whom David named Solomon." (II Sam. 12:20-24, Today's English Version).

The point, then, is that life goes on. While we remember the dead, we do bury them. Gradually we must let go of them and turn our attention to the living.

Elisha grieved for Elijah (II Kings 2:12), even though Elijah left the earth without submitting to death. Yet, when the fifty prophets of Jericho wanted to search the hills and valleys for Elijah, just in case the fiery chariot had deposited him on the earth again, Elisha told them not to. We may grieve, then, but we must submit.

When Harriet Sarnoff Schiff's book *The Bereaved Parent* came out, I decided at once that I would buy it and read it. For one thing, I have a long-standing interest in the question how people face death and respond to it. But I was drawn to the book especially because I've been through it myself: my wife and I lost our daughter Elisa at the age of six months (a case of "crib death").

I had high hopes for the book, and they were not disappointed. (I anticipated the book's one glaring weakness) The book is a step in the right direction. The step I would now like to see is a full-length treatment of the same problem from a *Christian* point of view. I'm not in a position to undertake such a project myself, for I have little contact with bereaved parents. All the same, I do have a few thoughts to share, thoughts that arise out of my own experience. Let me present them by raising a series of questions.

How many?

Suppose, you are bereaved parents. You had two children. One died. Then you had another one. How many children do you have? Two? Or three?

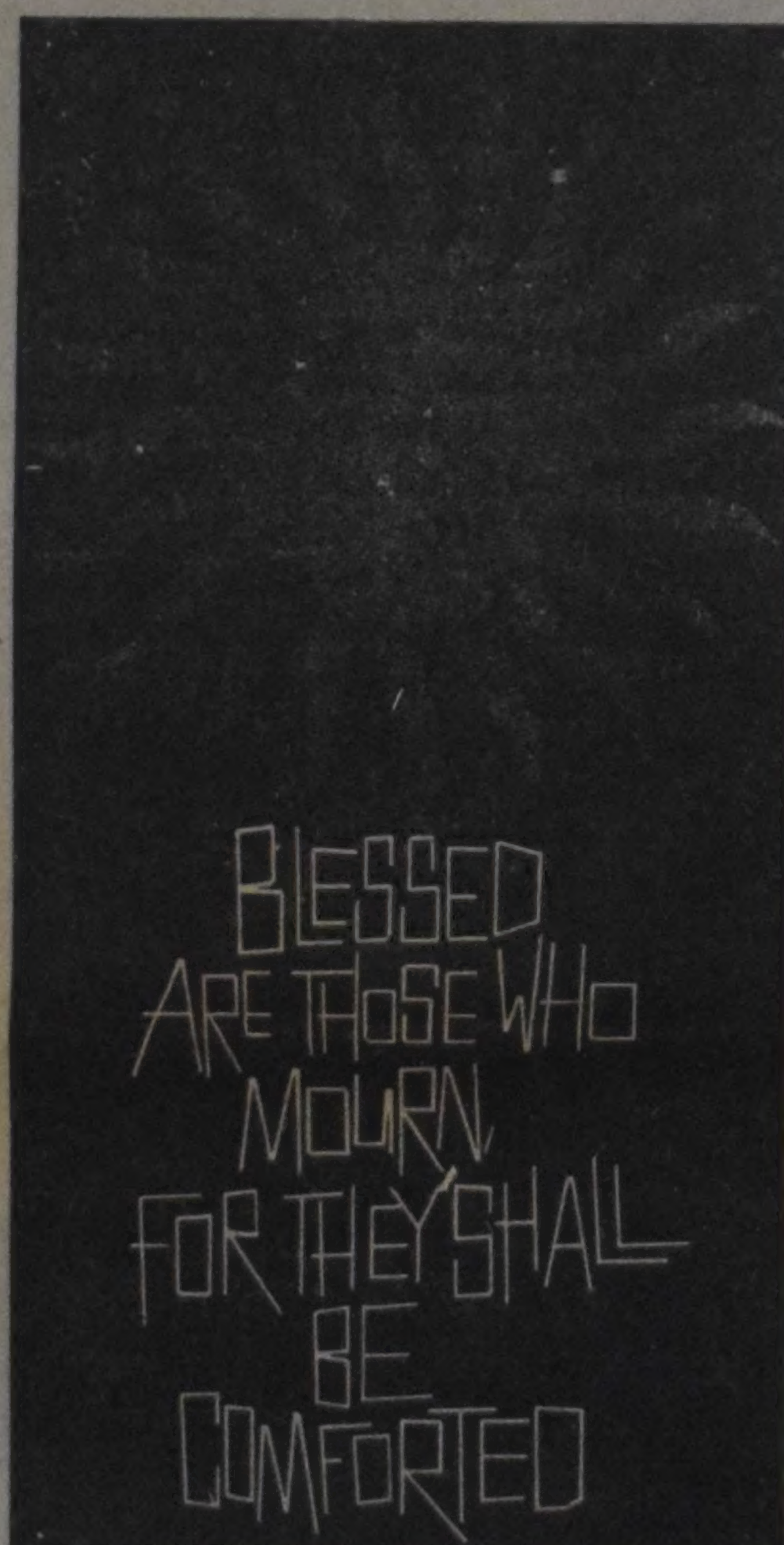
This is an awkward question that bereaved parents face often. Answering it involves an instant decision about the person asking the question. If the question comes from a casual acquaintance or someone with whom I'm merely doing business, I respond that I have two sons. But if the question comes from someone with whom I hope to develop a meaningful relationship, someone who really wants to get to know me, I add that I also had a daughter.

From a Christian point of view, it's important to remember children who have been taken away. Just as my father remains my father despite the fact that he's no longer alive, my daughter remains my daughter. We have a destiny that goes beyond the present order of things. Something of our present network of relationships will go with us into the life to come. That's why I must maintain that I have

three children - two still living.

You are visiting members of your church who lost one of their children five months ago. Should you mention the dead child - or do your best to steer clear of the topic?

Many people think they're being kind to bereaved parents by carefully avoiding the topic of the child and his death. They don't want to stir up any painful memories. Unfortunately, in most cases this is not wise or helpful. The missing child is so much a part of the parents' day-to-day consciousness that a reference to him is not a painful reminder at all. In fact, it may well be a welcome recognition that the pain



that looms so large for the bereaved parents is also a concern for friends and acquaintances.

When my wife and I lost our baby, we derived great comfort from visits by family members and a few friends who were not afraid to talk about our baby and the events surrounding her death. On the other hand, the people we were meeting in the church we had just joined - we had moved into the community only a couple of months before - avoided the subject. That had the effect of making us feel lonely and left out in our new church.

The point is that parents trying to cope with grief need an outlet; they need to be able to talk about the child they have lost. If you really want to do something for them, let them know that you're willing to talk with them about the child and the trauma of his death. Just see to it that bereaved parents who need your support feel comfortable raising that awkward subject with you.

Sympathy

Friends of yours have just lost a child unexpectedly. What can you do right then and there to be of assistance?

First of all, save the speeches and comforting words for later. If you try to say something profound and meaningful to them when they're still faced with the immediate shock, it probably won't register. Show your sympathy by letting them see your emotional involvement in their loss. Obviously,

your loss isn't as great as theirs - it wasn't your child - but you can still show that you care and that the death hurts you too. Sympathy in the classic sense is needed especially on the day when death occurs.

Second, remember that parents who have just lost a child are in effect incapacitated. Thus, if you really want to do something for them, come over and help them out by taking over household chores for a day or two, assisting with the business arrangements that need to be made, volunteering to make some of those difficult phone calls on their behalf, and so on. Moreover, don't be afraid to urge them to get their rest and nourishment. But don't hover over them. People in grief also need time to be alone.

Suppose
your friends
have just lost
a child
How can you
comfort them?
How can you
help them?

The comfort we
may offer is
ultimately the
comfort of an
Easter faith

It's the day after the funeral. You are on your way into the home of the bereaved parents. You know them well, so you enter without knocking. If they're resting, you'll leave quietly and come back later. But on the way inside you hear laughter. How can that be? Was all that grief a sham? What are you to make of laughter at a time like that?

The emotional turmoil also leaves room for humor and laughter. This I have learned from experience. In fact, humor is a healthy sign, a sign that the person in mourning is coping successfully with his grief.

The lesson is that we shouldn't approach people in mourning with specific expectations. In no way should we try to tell them when and how they should resume their old way of life with its pleasures and joys. We can point to King David's example, but without getting too specific about what they should and should not do - and when.

When we impose expectation on people in mourning, we make it even harder on them. We may well raise an eyebrow if we see a man remarry three weeks after the death of his wife, but we should not be surprised to see a family out bowling only three weeks after the death of one of their children. A night at the bowling alley might be exactly what the family needs.

Comfort

Friends of yours who are also members of your church have just lost

a child. What comfort drawn from Scripture can you offer and should you offer?

First of all, there is a kind of comfort that fails to deal with the problem, a comfort that seeks to minimize the loss. 'I know it must be hard for you, but just think: your little Jimmy is in heaven with the Lord! Isn't that wonderful?' The upshot of these words is that death really isn't so bad after all. What is life on earth compared with the joy of heaven?

Here again I point to Paul's sober characterization of death as the "last enemy" to be conquered by Christ (1 Cor. 15:26). Death is not to be welcomed as part of God's wonderful plan for you and me. Death is an ugly intruder. Only when we recognize this can our words of comfort address the horrible reality which grieving parents confront. Death does not have the right to claim your child or mine. That right belongs to Christ, who has set the seal of His covenant upon them and takes them for His own despite the opposition of death and Satan.

The comfort we offer, then, must begin with a recognition of the horror of death, a recognition that does not make any effort to minimize the loss. Our comfort lies in the fact that God has a purpose in allowing the child to die - even if we don't know what that purpose is - and even more in the recognition that Christ has faced death and overcome it. For me there is no greater comfort in the face of death than Christ's resurrection, which is our proof that death does not have the last word, despite all appearances to the contrary.

The comfort we may offer is ultimately the comfort of an Easter faith. 'We know that Christ, once raised from the dead, is never to die again: He is no longer under the dominion of death' (Rom. 6:9, New English Bible). His triumph over death makes us victors too. What is your only comfort in life and death? 'That I am not my own, but belong - body and soul, in life and death - to my faithful Savior Jesus Christ.'

When we face the open grave that is soon to close over the body of one of our loved ones, we must think of the open grave of the first Easter Sunday. That's why the recitation of the Apostles' Creed is appropriate: I believe in the resurrection of the dead!

How to respond

Almost everyone is nervous about death. When there is a death in your circle of acquaintances, do you know how to respond, what to say, what to do? Probably not. Isn't there a way we can prepare ourselves for such situations?

There is a way, of course. You could begin by reading Mrs. Schiff's book. But there is more that we, as a Christian community, could be doing.

There is nothing that prevents our Christian school system from preparing children to face situations in which friends, relatives, or acquaintances are in mourning.

Now, I know that such instruction is already being given in Christian schools in an informal, ad hoc manner. But couldn't we go about it in a more organized way, by developing curriculum materials which could in turn benefit the entire Christian community? Surely we as Christians need not rely on humanistic books and experts to tell us how to cope with death and its emotional consequences.

The subject of death is now open. We deal with it in church. How can we best deal with it in our schools?

Politics

Dialogue with a Christian M.P.

The following is an interview with Bill Andres, an M.P. for the Lincoln riding. As his first term as an M.P. comes to an end he reflects with us on some of his experiences in the past years and also looks a bit into the future.

At present he is re-evaluating whether or not he will run in the next election [which is likely to be held in the spring of 1978]. His problem is two-fold. 1] The ridings have been re-arranged and he does not know which riding he will be "placed" in. 2] He is not sure whether he can be as influential as a Christian as an M.P. as he might be in other ways.

Bill Andres represents an effort by Christians to become individually involved in politics. He has run into his share of disappointments and also dead-ends. But through it all, he is trying to build a Christian presence in Canada's federal politics.

C.C. What brought you to politics?

Andres: Well, I guess that goes back to 1960, I believe. It was 17 years now. I was asked by people in the community, both people of my faith and other people in the community. **C.C.:** And you said, "People of your faith". Which faith is that?

Andres: Mennonite faith. You might find that kind of unusual because Mennonites in the past have not been involved in politics or in government at all. In fact, they have been frowning on that and there were many in the church at that time when I did make a decision to enter politics who were critical of my decision.

C.C.: How did you square that with them? Does the Mennonite faith not say we should probably stay away from political affairs?

Andres: Well, it doesn't directly. Indirectly it does. We have a saying in our own language in German that we are the quiet people in the land, you see, you don't make any waves. I happen to disagree and some, probably many people in the Mennonite Church are feeling this way now. We have a responsibility to those about us and to the administration of our municipality and indeed the government. That has changed dramatically over the 17 years that I've been in government. And now I have a lot of people that are supporting me.

C.C.: And it's the responsibility of Christians to be involved then?

Andres: Yes, yes, we feel very much now that that is the responsibility of Christians to be involved. Politics of course, it has always been said is dirty and it is that way because we have allowed it to become that.

C.C.: What difference does it

make that you are a Christian in politics?

Andres: That's a little difficult to answer. And we as Christians, we need to be different than the world.

C.C.: Could you give an example of that?

Andres: Yes, there was a bill there to monitor the CBC radio broadcast which is the responsibility of the federal government and some of the broadcasts of the CBC even today, you know, leave much to be desired, from the standpoint of morals and a Christian point of view. I opposed some of the broadcasting that was going on and I had to support the opposition in this move. My colleagues in government didn't seem to see this. I use the term the worldly point of view, and it was not a very popular thing to do. It was the first time that I voted against the government. It was very embarrassing, but I gained the respect of my colleagues.

C.C.: A number of MPs in Ottawa are Christians. Do you have a get together with them?

Andres: Yes, we have various members on various sides of the house that are Christians and what we call a prayer breakfast group. We meet every Wednesday morning. We have an hour of fellowship and each one of us takes turns and we read Scripture and expound on it and we each have a sort of a little input from all of us. This is something that I have felt. I joined that group immediately when I went to Ottawa and to me this is very inspiring. I look forward to these Wednesday mornings.

C.C.: But does that relate at all to political discussions?

Andres: Very much so. We will look at an issue that is either coming up or has come up before the house, not from a political point of view, but a Christian point of view.

C.C.: Can you explain the difference?

Andres: See, from a political point of view you have one attitude if your government or your party proposes it, you support it. That's the attitude, that's the political point of it. Or if the opposition proposes it, you have to oppose it. But from a Christian point of view, we can talk about these issues from a rational point of view and from a positive point of view. If it's good for the country, if it's good for the people, then we can look at how do we support it. I would suggest that if the opposition brings forward something that I know my government is going to object to, I can say to my colleagues: "Look, how do we go about this from a Christian point of view and have that input?" Now it may not be that I would be successful because we would need to have a majority of people who are so inclined and

who would be prepared to move that way. That way I could speak in caucus and we could discuss things and possibly articulate the direction that we are going to go as a party and I can have influence in some of the caucus that way.

C.C.: You belong to the liberal party? Is that correct? Why belong to that party and not any of the others?

Andres: I suppose I could be a conservative just as easy as a liberal, or I should say I could have been but I suppose with my background my people came in to this country in 1925, 26, 27 in the 20's, and it was basically through a liberal government, so my father, my parents have always been inclined to lean that way. That has not been my attitude, but I have felt probably a little more at home in the liberal party I just joined the party recently. I

Andres: From the Christian point of view, and I want to qualify that, I'm not sure that it matters really. From a Christian point of view, in fact, I have been asked by members on the other side of the house "You should join our party". And I jokingly say back to them, "Well, don't you think we need some Christians in this party as well?" And to me I believe that we as Christians have a duty and a responsibility to influence all of the parties. When I spoke that way, a group asked me, "Well, would you also go so far as to say that possibly Christians should belong to a communist party?" And I guess that's where I drew the line. Having been born in a communist country, my parents having gone through religious persecution, under a communist regime — I don't believe that

would be in the best interest of Christianity in itself and the Christian message. First of all and I have to explain that a little bit, if we did have a Christian party I'm not sure I'm going to relate now to our Christian prayer group, when people have asked me how many people are Christians there. I'm not convinced that it is up to me to judge whether you are a Christian, or not. I believe that that is your responsibility between you and God, so I cannot say that so and so is a Christian or that he is not if we form a Christian party.

C.C.: But if somebody wants to work out of a Christian framework in order to develop political policy can't you take him at his word wanting to do that and say OK let's work on that together rather than too quickly joining up with those that are obviously not Christians.

Andres: I suppose I have always felt, and this is my reason for getting into politics in the first place, is to have a Christian influence in a group and to assist those. So we would have a Christian party versus a non-Christian party and immediately you would have confrontation and I suppose (if I can use that) my Mennonite upbringing would probably bias my opinions a little bit in that respect about this confrontation immediately.

C.C.: One last question and I suppose in a way you address your self to that, in a little bit in parts here and there. But if you could dream, have visions for a moment as to Christians being involved in politics, what one or two things would you like to see happen first? In the next five years?

Andres: Well, you see, what's government all about? It all comes about, and I'm going to use the term "Almighty God" Dollar? All our discussions in government on the municipal level, the regional level where I was involved for some years and at the federal level are all revolved around the dollar. How can I get X number of dollars from the tax payers to give them X number of programs so that I can be elected again and to send out welfare checks to senior citizens so that they have more comfortable homes. It all revolves around the dollar. Our foreign policy all revolves around dollars, deficits, trade balances, and that kind of thing.

It seems to be that our life is revolving around the dollar and our own well being.

"We have Christians in this country and we have those that definitely are not." The ideal would be if we had a Christian government. I am not sure the dollar would not be the most important thing in this country. I think certainly the welfare of the people we would be concerned

You see, I don't go around telling people I'm a Christian. If they can't tell by my walk, by my actions and by the stand that I take, you know, I think that there is something lacking in my Christian life.



never believed that I as a Christian could belong to any one of the parties and it was quite a decision for me to make to join a party.

C.C.: Why did God lead you to the liberal party and not the conservative or NDP? Is it possible to say that there are some real differences among the parties?

Andres: I'm not sure that God led me specifically to the liberal party. My prayer request was that I could belong to a party. My inclinations were a little closer to the liberal party than they were to any of the other parties.

C.C.: Do you think it matters in terms of policy differences of which party you are a member?

a Christian could function in a communist party.

C.C.: A number of times you mentioned the importance of contributing to Christian witness and wouldn't it be neat in many ways if the Christians from the various parties could form together and form a single party as Christians rather than a matter of being conservatives or liberals but that would make a uniquely Christian voice known in the country.

Andres: Alright, it's something that I've given a lot of thought because we've had discussions on this before and I'm going to come up again and say that I'm not ready to accept that kind of an alternative yet. I'm not sure that it

about each and every one. I don't think we would want the welfare of others in other countries — we are responsible for I know the government of the day is taking on some of that responsibility. I am very proud that Canada is doing a reasonable share in the under-developed countries. But we could be doing much more and if we had all Christian members in our government, I think this would probably rate a higher priority. As it is today, to see what we could do for our people, I'm not so sure we would be concerned about our balance of trade at that time but it is a matter of serving people. That's what it is all about, that is what government is for.

Postscript

After numerous discussions with Bill Andres you can't help but be impressed by his outspokenness and his desire to give Christian testimony as an M.P. That is not an easy challenge. Mr. Andres is a man who wants to hold up a high moral standard in his personal relationships with his fellow M.P.'s, opposition

M.P.'s, constituents and also interviewers.

Mr. Andres' approach is primarily that of trying as an individual to be a light in the world of politics both within his party and in contact with other officials of government. There are many of us who pray for men like him and try to provide moral support in our discussions. But what seems noticeably absent is a working community to develop with, in working out a Christian alternative to present political policy.

There is no way an individual M.P. can deal with the vast range of issues that he is confronted with and develop a Biblical alternative on all of them. Instead an M.P. must rely on his party policy, his intuition or the little bit of research he can squeeze in.

Often what is lacking then is any framework within which to judge the issues. Most of the time is spent on trying to hold back excesses such as CBC broadcasting but not to provide an alternative. What would be needed is a recognition that all "issues" are part of a larger whole, both a lifestyle and principles that do not bring about a more true



Politics of course, has always been said is dirty and it is that way because we have allowed it to become that.

response to God's word.

The same problems apply to what party we join, especially in Canada, where so much is determined by party policy and the impact of the individual is limited. Politics is more than personal manners and morals (even though these are

important for interpersonal relationships).

What is needed is not necessarily a Christian political party but a recognition that Christians first and last of all have their allegiance to the Biblical world and life view and their political unity cannot

be developed by working politically in the liberal party and Christianly in the prayer group.

What might be exciting is to develop as Christians a basic critique of and alternatives to the present programs and in order to see how long we would be welcome to stay in any established party.

Such an attempt to close ranks as Christians in politics would not be showing off. What it would show is that we try to work out of a Christian framework while the other people work out of some other framework. It is a matter of putting the emphasis on principle.

Mr. Andres' alternatives and new policies do not fall out of the sky. If the Christian community is going to be of service to you at all it will have to do the hard work of hammering out policies based on a shared Biblical vision of life. Then we could combine the "political" and the "Christian" point of view and the Christian community could provide at least the beginnings of an alternative alongside the humanistic and materialistic ones we have now.

Can we avoid politics?

by Ben Vandezande

There must be a short-circuit between our being personally part of the kingdom of God and living out that life in the kingdom wherever we are. Our changed lives do not seem to touch the "public areas" of the society around us. Areas of life such as politics are often considered outside of the Gospel's message. We do not seem to believe in a Gospel or a God big enough to change culture. Strange, isn't it? We seem to be content to leave whole parts of our life to the devil by saying they are evil or that they are "neutral".

And yet, there isn't an inch of life that Christ the King doesn't claim as His own! Our central task as Christians is to announce the coming of our Saviour. We are to do so until He comes again. To put it in slightly different words, I think that we can say that we have to build up His Body, that is the Church, as a witness to the world, until "He comes on the clouds." We must live in His service then. That is what I take the meaning of Romans 12:1 to be. That is, "...present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable (i.e.), proper service." (cf. also Eccl. 12:13. "This is the end of the matter, all has been heard. Fear God, and keep His commandments; for this is the whole duty of man.") I would just like to point out that this verse in Romans wants to tell us (or call us) to present our bodies as a living sacrifice. We are to come as people - men of flesh and bones in our

living lives. To just repeat again, our first purpose, and our only one, is to obediently live before the Lord, for in this way we serve Him and give witness to His Gospel. By living as a body, we show that there is life! Psalm 6:5 asks, "None talk of Thee among the dead; who praises Thee in Sheol? (Kingdom of the dead)." So then for Jesus' sake, let us be alive!

To approach it from a different slant, we confess our belief in the statement of Christ, "I am the Truth." To live in Christ then, is to bring the Truth; to live outside of Him is to propagate, to teach, the lie of the devil. In our life, we must then give evidence, that is witness to the Truth. I hope that it is becoming clear that when we talk about being alive, and living in obedience, being truly and wholly men, we mean to say that this requires the totality of what we are and what we have. Everything we do or say is either to further the cause of His Kingdom, or else tries to stop it. There is no in-between.

Feedback:

1. How would you answer each of the following statements?
 - a. "Politics is 'neutral'. It can run its affairs without Christian involvement."
 - b. "Politics belongs to the devil. Christians should stay as far away from it as possible."
 - c. "Christians should get involved by joining forces with the best of the groups in non-Christian circles to be a salting salt."

Can we get away from politics?

The government is busy in many parts of our everyday life. Often this activity occurs without us realizing it,

or maybe caring! Politics is more than higher taxes, separatism or your social security number.

Politics is also more than sitting as an M.P. in Ottawa. When we vote, sing the national anthem, pay taxes, claim our rights, complain about injustice, we are busy in politics. No one can escape being political. It is essential to our life. We can't avoid it.

We can no more easily stop working at Christian politics than we could stop being Christians.

Two words of caution here:

1. Christians can choose evil as well as any human being. Being Christian does not guarantee a Christian program.

2. Politics is not a matter of giving out recipes of what is to be done.

Politics is one of the constant expressions of our daily life. Whether we like it or not, politics concerns all of us. Whether we like it or not, we are also responsible for the set up of our society. Even if we could care less about politics, politics cares for us. That is why "ostrich politics" is still a form of doing politics - an extremely bad one - but it is a way of acting politically.

We must not give in to the lie that politics is neutral. Politics is only possible because of Christ. How can you say that that is neutral. See what 1 Col. 1:15-17 has to say. "He (Christ) is the image of the invisible God, the first-born of all creation; for in Him all things were created, in heaven and on earth, visible and invisible, whether thrones, or dominions or principalities or authorities - all were created through Him and for Him. He is before

all things, and in Him all things hold together." We must claim politics for Christ by bringing His Good News to it. We then are to be instruments of His redemption, that is, Christ brings redemption to the world through His servants; we must bring His healing Word. His Law is a law of life, apart from which is death.

Feedback:

1. Is our Christian responsibility not fulfilled by voting in elections, paying taxes, and living a "good" life?
2. Shouldn't we be busy trying to win people for Christ? How can our work in politics possibly help that goal?

Activity:

Take your daily newspaper. Using a market, circle all of the ways in which the government is involved in the events reported or in advertisements. Then give some thought to how the government is active in each item and think about whether or not that is a positive action or something that is not good for a government to be doing. Share your results with some other people and discuss your conclusions.

A suggestion:

Do you feel like you don't know much about politics? Why not get a few people together every week and share ideas you have picked up from your reading. It could be possible to each take a different magazine and share what you have read. This is a lot like doing exercises; if you have to do it by yourself it is hard to get around to it or even to stick with it. If you do it together you can help each other get into political shape!

Zingen in crisistijd

Toen ik dominee werd in 1936 was de strijd voor de christelijke beginselen nog in volle gang. Samen met mijn studiegenoot Mr. R. Ten Kate trokken we te velde tegen Landbouw and Maatschappij, propagerend een Christelijke boeren- en tuindersbond. Ik zal daar nu niet over uitwelden. We schreven de naam van Christus boven alle actie die niet anders bedoelde dan de doorwerking van Zijn goddelijke ordienatieën in Kerk, Staat en Maatschappij. Alles moet immers naar Zijn wetten horen! Alles, ook in uw leven. Overal waar gij uw voeten zet. Op het land en in de stal, op het kantoor en in de school, op de fabriek en in de werkplaats. Overal moet het koningschap van Christus nummer één zijn! Niet maar een moment, maar permanent, alle dagen. En alle gelovigen moeten dit samen belijden en beleven, en trachten te realiseren. En wat een zegen: De Heer is bij ons alle dagen tot de voleinding der wereld. Hij wijkt niet van ons. Onderschat de waarde van de christelijke organisatie niet!

Het was in 1932, het diepste punt van de hevige crisis die onze boeren en tuinders teisterde. De boterprijs was gedaald tot 50 cent per kilo, wat dus een melkprijs van nog geen 2 cent per liter betekende. Met de tuinbouw ging het ook slecht en de maatregelen van de regering hielpen nog niet voldoende. De Friese Christelijke Boeren- en Tuinders Bond hield een vergadering in Leeuwarden om de noodtoestand te bespreken. De zalen Schaaf waren geheel gevuld. Drie Kamerfracties waren uitgenodigd: De Christelijke Historische Unie, de Rooms Katholieke Partij en de Anti Revolutionaire Partij.

De aanblik van de vergadering was een triest gezicht. De zorg en kommer lagen op de gezichten te lezen. Toen opende de voorzitter de vergadering en liet zingen. Uit honderden monden rees de psalm omhoog: "'k Sla d'ogen naar 't gebergte heen, vanwaar ik dag en nacht des Hoogsten bijstand wacht. Mijn hulp is van de Heer alleen, Die hemel, zee en aarde eerst schiep en sinds bewaarde.'" De strakke gezichten ontspanden zich. In de doffe ogen kwam weer glans. Men herkende de vergadering niet meer. Dit zingen was een uiting van geloofsgemeenschap, die er niet alleen zondags in de kerk is, maar overal waar broeders en zusters in Christus de naam des Heren heerschappij toekennen over het gehele leven. En de Rooms Katholieke afgevaardigde zei: wie zulk een vergadering heeft meegemaakt, heeft nooit meer een argument nodig voor christelijke organisatie!

De zingende kerk, niet alleen zondags, maar alle dagen van de week. Het is zo vaak gevraagd: waar is de kerk op maandag? Wij weten dat de kerk op zondag zingt. De psalmen en gezangen zijn een groot deel van onze liturgie. We zingen echter ook op maandag en op de andere dagen. Zingen we ook als het ons tegenloopt?

Het kan stormen in ons leven. Heel veel psalmen en gezangen geven daar getuigenis van. En die zijn erg geliefd onder onze mensen. Soms zingen we van die stormen: Als de golven woedend slaan tegen rotsen op en neer... maar we zingen door: laat mij aan uw zij dan staan, tot de storm voorbij is, Heer.

Het kan ook stormen in het maatschappelijke leven. Canada weet ook te vertellen van een bange tijd van depressie. Ouderen onder ons herinneren zich de depressie van de dertiger jaren nog heel goed. Ze zullen zich ook herinneren hoe er gepreekt en gebeden werd in de kerken.

Ik herinner me nog een preek van ds. Boerkoel ter gelegenheid van de debatten over de gouden standaard, en zijn tekst was: het goud van dat land was goed! Ik herinner mij hoe er gebeden werd om de doorwerking van de christelijke beginselen in het maatschappelijke en politieke leven. En de grote debatten die werden gehouden door het hele land. De vele toogdagen, die stonden in het teken van Pro Rege! Er werd gesproken, gebeden, gezongen. Geen politieke verkiezingsstrijd werd begonnen zonder een toogdag en een bidstond. En duizenden stroomden samen om aan het volk te verkondigen: er is geen dageraad als er niet geluisterd wordt, ook in het maatschappelijke en politieke leven, naar Gods wet en getuigenis.

En er werd gezongen! En Ruppert, de vroegere voorzitter van het Christelijk Nationaal Vakverbond, zei eens: ze zongen het liefst: 'k Zal met mijn ganse hart Uw eer vermelden, Heer!

J. Van Harmelen

Schetsen over het boek Job

II. Job in het middelpunt van de strijd om de overwinning van het Koninkrijk Gods. Job 1:6-2:13.

A. De aanleiding

(1:6 en 7). De engelen komen voor Gods troon om verantwoording af te leggen. Ook de satan is onder hen. Hij doet niets liever dan God uitdagen en Gods kinderen aanklagen. (Openb. 12:10)

Satan is niet souverain in zijn macht en moet zich ook hier onder God stellen. Hij laat zich niet uit over zijn handelen. Zijn antwoord in vers 7 komt hierop neer: "O, ik ben overal en nergens geweest."

B. De uitdaging (1:8-12)

a. Utdaging van de Here: God daagt Satan uit, om ook maar iets ongunstigs te zeggen over de rechtvaardige Job. De Here is trots op Zijn trouw Ver-

bondskind Job: Job is de wereldkampioen in godvrezendheid.

b. Utdaging van satan: Volgens satan is de ware drijfveer in het handelen van Job het winstmotief volgens de bekende regel van de oosterse wijsheidsliteratuur: Je krijgt wat je verdient: loon naar werken. Maar als God die regel eens opheft, dan zal Hij wat beleven met Job! Dan gaat zijn hele godsdienst er aan! (Het valt niet te ontkennen dat het winstmotief vaak een grote rol speelt in de godsdienst. We zien dat in wetlicisme en moralisme: Als je goed met en naar de regels leeft, dan belooft de Here je. We zien het in de nationalistische religie ("American religion"): leef vroom, dan heb je succes en je land zal er wel bij varen. We zien het winstmo-

tief ook wanneer een kind van God in tegenspoed opstandig is en vraagt: Hoe kan mij dit nu overkomen? Ziet de Here dan niet hoe godsdienstig ik ben?)

c. Satans uitdaging aanvaard: De Here laat satan toe Zijn kind Job te beproeven, om zijn majesteit en genade te tonen en om satan een ernstige nederlaag toe te brengen in de strijd om de victorie van het Koninkrijk Gods.

C. De eerste aanval

(1:13-19) Satan toont zijn ware aard, door Job genadeloos en liefdeloos aan te vallen: Op één dag verliest Job zijn talrijke bezittingen, en, wat veel erger is, al zijn zonen en dochters! Een verpletterende reeks van slagen! Hij is geen rijke meer; hij is geen vader meer. Hij heeft geen nageslacht! vervolg op pagina 11

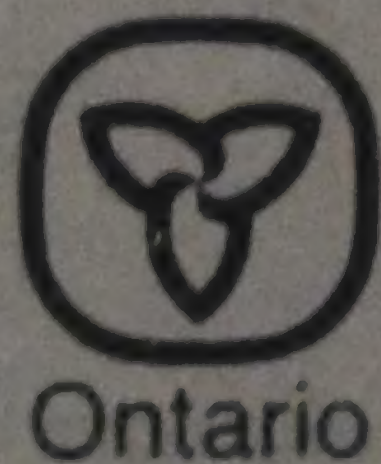
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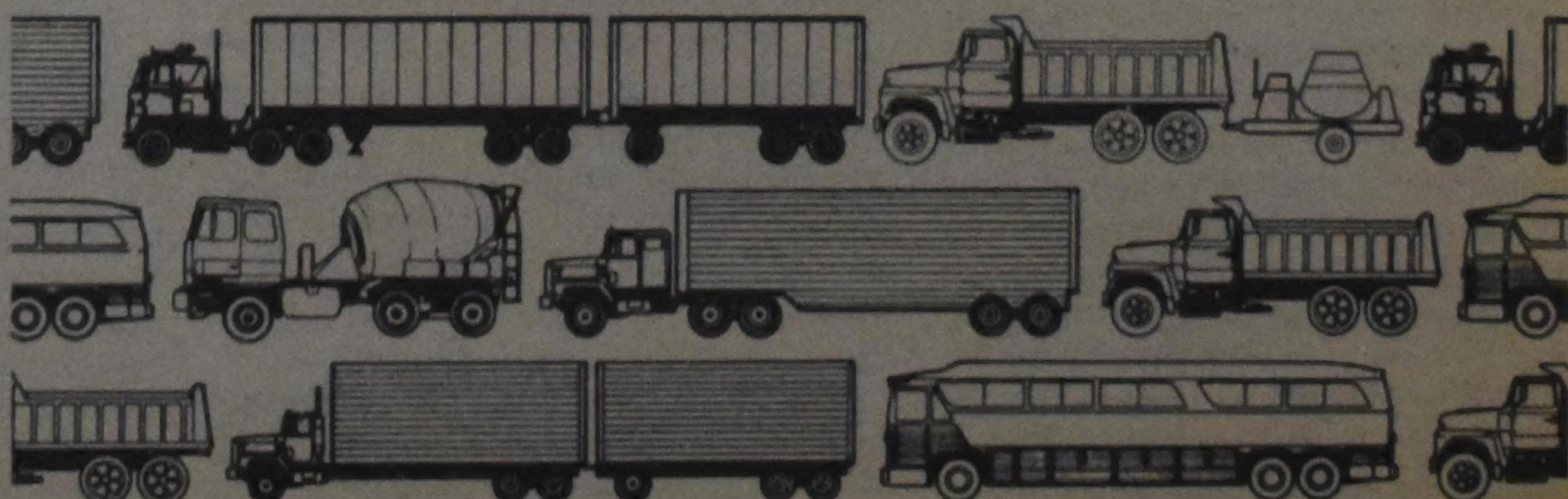
Na 31 januari 1978 moet u, met gebruikmaking van het vereiste voertuig, opnieuw getest worden voordat een nieuwe vergunning kan worden verleend.

Verdere informatie is verkrijgbaar bij uw plaatselijke Ministry of Transportation and Communication Office voor uitgifte van rijbewijzen.



Ministry of
Transportation and
Communications

Hon. James Snow, Minister
Harold Gilbert, Deputy Minister



DE KEUS VAN 'T SMALLE PAD⁵⁰ een vervolgverhaal door Gé Verhoog

"Ik begin nog eens," verkondigt Verbeek met dreigende blikken naar zijn nageslacht, "Peter heeft wel wat tijd over. Deze dagen valt er misschien wel wat te verdienen met aardappels rapen. Ik hoorde van Lambert van der Horst dat boer Buitenhuis knechtjes zoekt voor dat werk en nu denk ik ineens, waarom zal Peter dat niet doen."

"Peter wil niet," zegt Peter stuurs in de derde persoon.

Verbeek doet alsof hij het niet hoort. "Weet je wat? Morgenochtend ga je gelijk met mij mee, ik kom langs boer Buitenhuis, dan vragen we het en kan je meteen blijven om te rapen."

"Maar ik wil niet!" roept Peter wanhopig. "U hebt zelf gezegd dat ik niet meer hoefde."

"Heb ik dat ooit gezegd?" vraagt Verbeek, "je spreekt onwaarheid, jongen. Ik heb gezegd dat je mijn werk niet hoefde te doen, maar zo'n los karweitje, wil je nog iets gemakkelijkers? Dat kan iedereen —"

"Laat Teunis het dan doen," stelt Peter voor, maar Teunis redt zichzelf snel en effectief: "Ik meld me aan bij de firma Klaaswaal, Henk heeft laatst gezegd dat er wel iets te doen valt voor een losse kracht."

"Ik wil ook wel naar Klaaswaal!" stoot Peter uit in uiterste nood. Hij klemmt zijn handen krampachtig om het boek voor hem. "Ik ben ook een losse kracht!" Hij ziet in uiterste verschrikking het feit dat hij toch zal moeten gehoorzamen aan vaders eisen en wat zal het gevolg zijn? Eerst aardappelen rapen, dan de boer helpen met het vee, dan de boer helpen in de stallen, dan de boerin helpen met kaas en karnemelk maken — hij schopt zijn stoel achteruit. "Ik doe het niet," brieft hij.

"Je hebt niets in te brengen," verklaart vader kalm, "je doet wat ik zeg; wees blij, dat je iets zult kunnen verdienen."

"Als ik wat verdien!" werpt Peter tegen, "Dirk verdient ook niets bij u."

"Dacht je dat?" vraagt vader, "ja, ze hebben dat voorgesteld, maar een arbeider is zijn loon waardig: ik geef Dirk een cent per uur."

Peter zoekt meer hulp roepen, tot

Teunis kalm zegt: "Hoor eens vader, ik vind dat Peter en ik niet geschapen zijn voor het zware werk. Ik geloof dat de Here mensen maakt voor het werk dat ze te doen hebben en als je nu kennelijk niet gebouwd bent voor de akker en de boerderij en het dak maar je wordt waanzinnig van plezier als je studieboeken in je hoofd mag pompen, dan zou ik zo zeggen: de Here heeft hier zijn bedoelingen mee." Verbaasd ziet Verbeek deze zoon aan — neemaar, wie zou zulke ernstige taal achter die spotvogel zoeken?

Hij denkt na: de jongen spreekt geen wartaal, dat moet hij toegeven; zou de Here hem dan twee kinderen geschonken hebben, die later met een boordje om door het leven zullen gaan. O — als ze maar niet hoogmoedig worden, als ze maar niet gaan pralen: "Ziehier het grote Babel, dat ik gebouwd heb..." Liever zag hij hen als arme werklui zonder talentengeschitter. "Accoord," zegt hij eindelijk, "Peter mag leren wat hij kan, maar ik sta erop, dat hij in zijn vrije tijd zoveel mogelijk karweitjes zoekt om iets bij te verdienen."

Peter knikt flauwtjes. Het aardappelen rapen en morgen vijf uur van huis gaan zit er onverbiddelijk in, maar hij zal zorgen heel weinig vrije tijd te hebben in het vervolg. De meester zal wel helpen, die is soms een tikkeltje samenzweerderig en dat hoeft vader niet te weten.

"Bijverdienen," bromt Teunis, "die domme tante Doedje — als zij..."

"Laat de doden met rust," beveelt vader.

"Ik wou, dat ze ons rust had gegeven," speelt Teunis op, "wij zitten in de zorg." Hij staat op. "Kom, ik ga eens naar het postkantoor van dit machtige dorp om te zien of men mijn sollicitatie wel voldoende waardeert en men blijf geeft mij gaarne te willen —"

Vader vouwt de krant open, zucht. Onophoudelijke moeiten met zoveel weerbarstige kinderen; het leven is verre van eenvoudig voor de man die zijn taak goed in het oog houdt.

Moeder breilt stil aan haar eindeloze kousenvoorraad. Om haar mond ligt een stille glimlach. Peter zal zijn doel wel bereiken en wat de losse karweitjes

betreft....Ze denkt aan de glanzende rode appel in de kast, die ze overhield deze middag. Ze zal de appel in Peters zak stoppen voor morgen onderweg —

25

Natuurlijk kan boer Buitenhuis een frisse, jonge kracht gebruiken. Hij kijkt naar Peter of hij stamboekvee is, wat Peter nameloos irriteert en met zijn schouders doet draaien. Peter heeft ogenblikkelijk het gevoel slaaf te zijn zoals hij gelezen heeft in "De negerhut van oom Tom." — zo moeten de slaven zich gevoeld hebben tegenover de dikbuikige plantagebezitters. Een dikke doorgekauwde sigaar in de hoek van de brede rode mond, een gezicht als van een overrijpe tomaat en een stierennek — Zo'n baas boven je, denkt Peter, een baas, die je tiranniseert — Dat is heel anders dan een vader die je beveelt; dan weet je dat het om je bestwil gaat al snap je er niets van, maar deze boer Buitenhuis staat uit te rekenen wat hij aan je kan verdienen. De zweep ontbreekt hem nog —

"Zo, dat is geregeld," hoort hij zijn vader zeggen, "ik ga naar mijn werk en jij zorgt, dat de boer geen klachten over je hoeft door te geven."

"Nee vader."

"Boer Buitenhuis kan je goed gebruiken, zoals je hebt gehoord, werk daarom zoals het behoort."

"Ja vader."

"Kom maar op," zegt boer Buitenhuis na een korte handgroet naar Verbeek die hen verlaat, "je moet daar gunder helemaal wezen, je loopt het land langs, niet erdoor, wat je? Ik wil geen vernielingen, ik zeg: je loopt er langs dan zie je vanzelfers het aardappelveld, nou, de manden benne in de schuren en vort —"

Peter knikt, loopt haastig de aangewezen weg langs de akkers en de smalle sloten. Als hij maar bij die bullebak vandaan is — hij zet er de pas in, wat de boer doet uitroepen: "He, sla niet op hol! Kijk uit waar je loopt want ik zaai niet voor niks!"

De negerhut van oom Tom — levendig staat het verhaal voor Peters geest; zo werden de slaven behandeld, de angst die hij heeft voor de baas, is de angst die de slaven deed sidderen.

"Een goed boek," zegt vader altijd, "dat is een van de weinige goede belangrijke boeken, beter als al die onzin en leugens die de mensen uit hun duim zuigen —" Maar zou vader beseffen, dat hij zijn zoon Peter in dezelfde situatie heeft gebracht? Zag hij niet die bolle ogen van de boer en de gekromde vingers, alsof hij gewond was met de zweep te slaan? De boer is de baas — Peter voelt een onuitsprekelijke weersin in zich opkomen: de boer is de baas, die hem gebieden zal wat er gedaan moet worden. Tegelijk begrijpt Peter zichzelf niet: hij, die gehoorzame, wil niet onder een baas staan, wat een onzin is dat. Ieder mens heeft immers een baas. Nee, toch niet. Peter denkt aan zijn idealen: in de handel. Hij wil net als Henk een winkel beginnen en als dat lukt, kan hij een inkoop-combinatie stichten en daarna zelf inkopen, handelen met fabrikanten — dat is leven. Dan heeft hij toch wel bazen boven zich, maar is voor het merendeel zij eigen baas: hij is zelfstandig. Het zal niet zijn van "Gal en hij gaat en "Kom!" en hij komt. Geen zweep en geen geraas. Aardappels rapen en als hij niet hard genoeg werkt,

zal de boer hem uitveteren. Dat is slavernij.

Riet dekken met tegenzin en als hij eens een dag niet hard werkt, vraagt zijn vader: "Wat is er m'n jongen?" Dat is een baas boven je, die geen zweep hanteert.

Mooier nog is het te kunnen zeggen: "Kom, ik ga de wereld in en zoek een werkkring, waar ik mezelf kan zijn en met niemand iets te maken heb." Dat is zelfstandigheid —

Vaders standpunt is: je moet je schikken. Jawel! Er moet ook wel eens een robbertje gevocht worden voor je eigen leven.

Hij voelt de najaarszon op zijn rug branden — het is een wild land met weinige arbeiders; hij is geheel alleen en heeft een groot deel van het veld voor zijn rekening te nemen: de anderen ziet hij gebukt werken, maar ver van hem af.

Als ik dit werk doe, verdien ik, denkt Peter, het is stom werk, waarom kan ik niet meteen denken aan m'n lessen en boeken? Ik kan repeteren en aardappels rapen —

Vreemd is het, dat hij zijn lessen als in de verte achter de horizon ziet verdwijnen en een moeheid in zijn armen en benen optrekt. Of ik een bezemsteel heb ingeslikt, denkt hij — wat een laag bij de gronds werk is dit. Een lach komt over zijn gezicht: ja, het is in dubbel opzicht laag bij de gronds werk, maar laat hij die woordspelling achter de kiezen houden want hij hoort het vermaan van zijn vader reeds: "Niets is laag bij de gronds werk! Alle arbeid is door God gegeven!"

Peter houdt het een halve dag vol, dan laat hij zich op de grond zakken in de omgewoelde aarde. Hij ziet om zich heen: zon over de wijde landen, niets om hem heen — hij is helemaal alleen — het is hem als is hij alleen op de wereld —

Hoe vaak moet hij hier zijn? Elke dag in deze stilte en eenzaamheid? Het is hem als wordt die eenzaamheid een plotselinge benauwenis, die hem de keel toesnoert, hij springt op: hij heeft het gevoel dat hij zal stikken.

"Moeder —" hijgt hij beangst, "o —"

Hij kan weer adem halen; vreemd is dat benauwde. Hoe kan hij dat hier zo hebben, hier in het open veld? Eenzaam? Het is hem of de blauwe lucht verder wijkt, of hij de lijn van de horizon niet meer ziet; het is of de landen zich schaterend uitstrekken en van hem afkeren — wat is hij alleen — wat is hij eenzaam — Ik ga weg, denkt hij wild, ik — ik ben bang hier — ik —

Plots rent hij van het veld weg, de smalle kant langs de velden en de sloot hij lijt als een bezetene naar het erf terug —

"He, wat mot dat?" hoort hij vanuit een schuur de stem van de boer roepen, "wor je achterna gezete?"

Peter staat even stil, zijn ogen wijden en z'n handen tot kleine vuisten.

"Ik — ik — ga naar huis, ik wil dat werk daar niet doen — ik —"

"Ik wil?" de boer stapt over paardentuig en disselbomen naar buiten, "wat zeg je me nou? Ik wil? Weet jij waar je wil zit? Achter de deur bij de rageboel! Ga nou gauw terug en zanik niet!"

Een onwrikbaar besluit breekt in Peter los. Hij gaat niet terug. Hij gaat naar huis. In een vreemde zwijgzaamheid ziet hij de boer naar zich toekomen — hij ziet nog meer: vanavond als zijn vader thuiskomt...

Het kan hem niet schelen; hij zal als het moet van vader, het huis vaarwel zeggen en de wijde wereld ingaan. Alles liever dan aardappels rapen bij boer Buitenhuis op een veld zonder mens of dier. Als Eliza over de schotsen van de Ohio kon springen en een veilig land onder haar voeten vond, kan hij zeker wel iets vinden. Met een ruk keert hij zich om, rent het erf af naar de weg; hij hoort het bulderende lachen van de boer. Hijgend komt hij thuis, waar zijn moeder in de bloementuin de herfstasters verzorgt. "Peter —"

Nederlandse Bazaar

Het is plezierig en hartverwarmend dat zoveel mensen uitkijken naar de Nederlandse Bazaar, die op zaterdag 22 oktober zal worden gehouden. Dit keer in het ruime Thornhill Community Centre, 7755 Bayview Avenue.

De vorige bazaar, in oktober 1975, was een enorm financieel succes. We hebben dan ook, dank zij de hulp van u allen, minstens 400 gezinnen, in minder gunstige omstandigheden kunnen verrassen met een voedselpakket of financiële steun.

Natuurlijk zijn door de enorme prijsstijgingen ook de kosten van deze pakketten omhoog gegaan en daarom be-

gint de bodem van de Bazaar-pot weer zichtbaar te worden.

Evenals in de afgelopen jaren hopen we op uw medewerking om de artikelen, nodig voor de verkoop, bij elkaar te krijgen.

Als iedereen zich voorneemt iets voor de bazaar te maken, komen we al een eind in de goede richting. Boeken die u niet meer leest kunt u ook aan ons afstaan.

Mogen we dus ook dit jaar weer op u rekenen? Bij voorbaat hartelijk dank!

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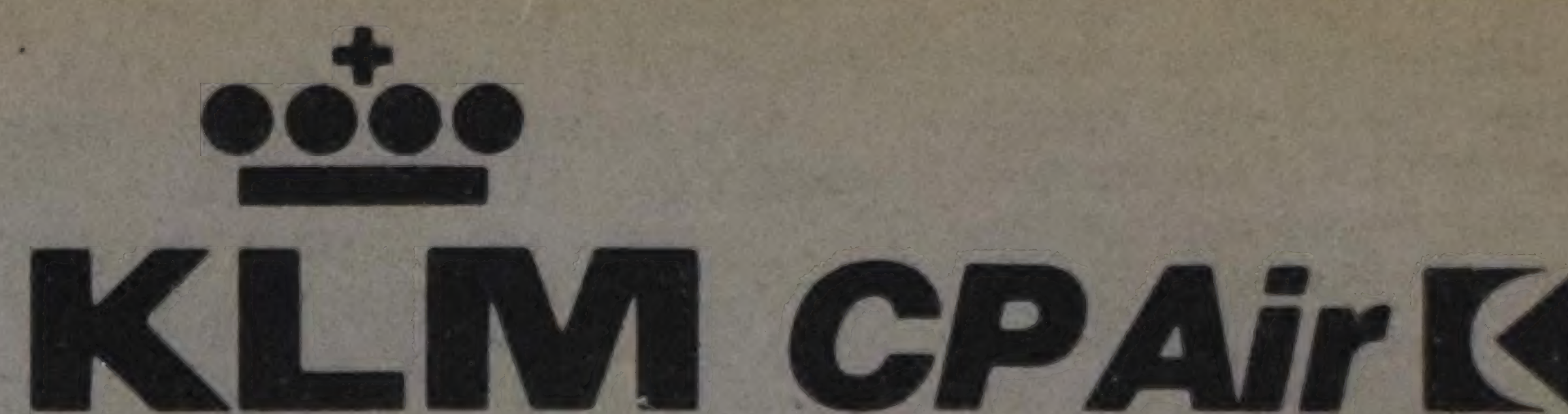
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Schetsen over het boek Job

Vervolg van pagina 8

D. De reactie van Job (1:20-22)

a. Diepe rouw: Job verbergt zijn gevoelens niet. Volgens de oosterse rouwgebruiken scheurt hij zijn kleren en scheert hij zijn hoofd. En in zijn vreselijke smart gaat hij naar de Here toe.

b. Diepe hulde: In plaats van God te loochenen, knielt Job neer in aanbidding. Hij erkent dat hij geen recht heeft op bezit. De Here in Zijn soevereine recht geeft en neemt, en wat Hij ook doet is goed. Alles werkt mee ten goede (Rom. 8:28). Job buigt voor Gods recht en verwijt Hem niets. Dat heeft hij niet van zichzelf. Dat is Gods genade in zijn leven.

Als Job toen in zijn beproeving de Here gevloekt had, dan zou dat het einde van het verhaal zijn geweest en de conclusie zou zijn geweest: Satan is de winnaar, en zijn rijk is toch sterker.

E. Hernieuwde uitdaging

(2:1-6) De satan verschijnt weer met de engelen voor God: een herhaling van 1:6-8. Weer daagt God satan uit, wijzend op Job. Weer antwoordt satan met zijn uitdaging: Als Job's gezondheid wordt aangetast, dan zal hij God loochenen. Weer laat de Here toe, dat Job door de satan wordt aangevallen, op voorwaarde dat zijn leven gespaard blijft.

F. De tweede aanval (2:7-9)

a. Ziekte: Satan treft Job met een vreselijke huidziekte (niet noodzakelijk melaatsheid). De ziekte veroorzaakt vreselijke pijn en waarschijnlijk ontuitstaande jeuk. Job krabt zich met een potscherf en zit diep gedeprimeerd in het stof.

b. Huwelijksnood: Wat heb je in zo'n crisis de steun van je huwelijkspartner nodig! Wat een felle slag voor Job, als zijn vrouw, het enige familielid dat hij nog heeft, haar ergernis toont over zijn vroomheid en hem adviseert om God te verlaten.

G. De reactie van Job

(2:10) Je praat als een dwaas antwoordt Job zijn vrouw. Een dwaas is, wie het bestaan van God loochent. (Ps. 14:1). Weer belijdt hij zijn geloof in de soevereiniteit van God, aan Wie we ons moeten onderwerpen, niet alleen als Hij het goede geeft, maar ook als het kwade komt.

Met geen enkel woord zondigt Job tegen God. Hij blijft, evenals in 1:22, zijn Verbondsgod aanhangen. De Geest des Heren blijft krachtig werken in het leven van Gods geslagen kind Job.

H. De dienst van het lijden

In het leven van Gods kinderen is lijden dienen van Hem. Job wijst in zijn ellende naar de grotere lijdende Knecht des Heren, Jezus Christus, Die in en door Zijn lijden Zijn Vader trouw bleef en de satan en zijn rijk afbreuk deed. Zijn lijden was dienen en strijden voor de overwinning van zijn rijk. Zo is ook het lijden van Job en van al Gods

kinderen dienst aan het Koninkrijk. Het is nooit voor niets. Het is om ons te louteren, sterker te maken in 's Konings dienst. Ook door ons menselijk lijden heen behaalt Christus Zijn herhaalde overwinningen die leiden tot de grote victorie.

We staan allen als soldaten midden in de strijd voor de overwinning van Christus' Koninkrijk. Dan kunnen we verwachten dat we schrammen en wonden oplopen. Maar het is een goede strijd, die we strijden, en dat maakt het lijden dragelijk. In die zin kunnen we het begrijpen, dat Job de Here bleef prijzen in

zijn ellende; dat Jezus het "zalig" uitspreekt over de vervolgd en versmiden om Zijntwil (Matt. 5:10-12); dat Petrus ons oproept om ons te verblijden naarmate wij deel hebben aan het lijden van Christus (lees 1 Petr. 4:12-14).

H. De vrienden op rouwbezoek (2:11-13) Drie speciale vrienden van Job komen hem vertroosten. Aan hun breedsprakige en dikwijls harde troostwoorden zijn vele hoofdstukken van het boek Job gewijd. Eerst herkennen ze Job niet eens, zo is hij veranderd door zijn gruwelijke lijden. Ze maken rouwmisbaar en gaan dan bij Job zitten,

zeven dagen en zeven nachten zonder ook maar iets tot Job te zeggen. Misschien zo nu en dan een snik, of een bemoedigende handdruk; maar geen woorden. Een echte troost heeft vaak niet veel woorden nodig. Hadden die drie vrienden ook in het vervolg maar wat minder gepraat en wat meer gezweigd! Dan zouden ze wellicht heel wat meer voor Job betekend hebben.

I. Vragen

1. Waarom daagt de Here de satan uit door naar Job te wijzen?

2. Is, wat God in vers 8 over Job zegt niet in strijd met ons belijden, dat de mens sinds de

zondeval totaal verdorven is (zie ook Zondag 3 H.C.)?

3. Waarom is het "winstmotief" zo funest in de religie? Komt het ook onder ons voor, hoe moeten we het bestrijden?

4. Hoe kwam de vrouw van Job aan de verkeerde kant te staan? Waarom is geestelijke eenheid zo uiterst belangrijk in het huwelijk, en hoe bevorderen we die eenheid?

5. Heeft de belijdenis van de soevereiniteit Gods Job gesteund in zijn lijden?

6. Waarom is het zo vertroostend en moedgevend, om ons lijden als kinderen Gods te zien in het perspectief van het Koninkrijk?

TWEE NIEUWE CANADA SAVINGS BONDS

EEN GROTE KEUS

Dit jaar biedt Canada Savings Bonds u een grote keus. Er is een nieuwe Regular Interest Bond die ieder jaar rente uitkeert, en een nieuwe Compound Interest Bond, die uw rente automatisch herinvesteert en u rente op uw rente bezorgt.

BETROUWBAARHEID, ONMIDDELIJK KASGELD EN GOEDE WINST

Beide nieuwe Bonds behouden de grote voordelen die meegewerkt hebben in Canada Savings Bonds tot de meest geliefde investering voor miljoenen Canadezen te maken over de laatste 31 jaar. Ze zijn een betrouwbare, veilige belegging. Ze zijn elk moment te verzilveren en leveren jaar op jaar een goede rente.

Nieuwe Canada Savings Bonds zijn gedateerd 1 november 1977 en brengen een jaarlijkse rente op van 8.06% wanneer ze tot de vervaldag in 1986 gehouden worden. Elke nieuwe Bond begint met 7% rente voor het eerste jaar en 8.25% rente voor elk van de resterende 8 jaar.

REGULAR INTEREST BOND

Als u een geregeld jaarlijks inkomen wilt van uw investe-

ring, zal u de nieuwe Regular Interest Bond aanstaan, die elk jaar op 1 november automatisch rente uitkeert. U hebt de keus of u de rente per cheque wilt ontvangen op rechtstreeks op uw chequings of savings account. Deze regelrechte storting is een nieuw gemak voor u.

U kunt de Regular Interest Bond voor contant geld kopen bij elke bank in coupures van \$300, \$500, \$1.000 en \$5.000.

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Zo groeit een \$100 bond:

Nov. 1 Value	Nov. 1 Value
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1979 \$115.81	1984 171.77
1980 \$125.34	1985 \$185.81
1981 \$135.63	1985 \$200.97
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De Compound Interest Bond kan contant worden gekocht of met het gemakkelijke Monthly Savings Plan bij iedere bank en is verkrijgbaar in coupures van \$100, \$300, \$500, \$1.000 en \$5.000.

U HEBT DE KEUS

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Gemiddelde
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Notes of Thanks

VAN GEEST: Art & Joyce praise God from whom all blessings flow and thank their children, relatives and friends for the tokens of love received on the occasion of their 25th anniversary. 76 Park Ave. E., Grimsby, Ont. L3M 1Z8

VANDERPLAAT-ADRIAANSE: Rev. & Mrs. H. VanderPlaat wish to thank their children, friends, and members of former and present congregations for best wishes, gifts flowers and cards on the occasion of their 25th wedding and ordination anniversary. A special 'Thank-you' to the Mountainview Chr. Ref. Church in Grimsby for an unforgettable evening on Saturday Oct. 1. To receive so many expressions of kindness and affection made us even more grateful to God, who has greatly blessed us throughout these years.

Births

KROEZE: Dr. & Mrs. W.B. Kroeze (nee De Weerd) thank God for the safe arrival of CHRISTINA MARIE. A little sister for Karen, Hank, Ruby and John. A granddaughter for Rev. & Mrs. H.W. Kroeze and Mr. & Mrs. A. Mulder of Hamilton. Sept. 27, 1977. R.R.#3, Blyth, Ont.

SMIT: We thank the Lord for our first child, a daughter, LAURA JEANNE, born September 26, 1977. Proud grandparents are Mr. & Mrs. Siben Smit, and Mr. & Mrs. Harry Lefler, Laura's great grandmothers are Mrs. G. Brus of Brantford, and Mrs. Lily Follis of St. Catharines. Gary & Kathie Smit, 147 Coldwater Road West, Orillia, Ontario.

WINKEL : Hank & Winnie Winkel of R.R.#2, Gorrie, Ont. are very thankful to God for the safe arrival of their son WESLEY ALLAN, born on Sept. 26, 1977. A welcome addition for sister Wendy and brother Steven. 14th grandchild for Mr. & Mrs. Andy Van Netten of R.R.#1, Jarvis, Ont. and 10th grandchild for Mr. & Mrs. John Winkel of R.R.#2, Gorrie, Ont.

TEENINGA: We are thankful to God, that He has blessed us, Bernard and Anita Teeninga, with a son WILLIAM PETER, born on Sept. 26, 1977. First grandchild for Mr. & Mrs. W. Vandergang of Toronto and 2nd grandchild for Mr. & Mrs. P. Teeninga of Oshawa. 82 Brock Rd., Greensville, Ont. L9H 5H8.

VANDERWIER: With thanks to God William & Katie VanderWier (nee Dam) joyfully announce the birth of their daughter ROSALEE ELLEN, born Sept. 24, 1977. A long awaited sister for her four brothers, Uegene, Louis, William and Alan. 27th grandchild for Mr. & Mrs. L. Dam and 24th grandchild for Mr. & Mrs. U. VanderWier. R.R.#2, Smithville, Ont. L0R 2A0

Births

MUSSCHE: Henry and Arlene (nee Vos) thank God for the birth of their first child DANIELLE ARLENE, born Sept. 12, 1977. Proud grandparents are Mr. & Mrs. J. Vos, Smilde, Holland, and Mr. & Mrs. J. Musache, Delta, B.C.

Marriages

FLUIT-VELDMAN: Mr. & Mrs. Klaas Fluit of Wellandport, Ont. and Mr. & Mrs. John Veldman of Wellandport, Ont. are pleased to announce the forthcoming marriage of their children CLARA and JAKE. The wedding ceremony will take place, the Lord willing, on Friday, October 21, 1977 at 8:00 p.m. in the Riverside Chr. Ref Church of Wellandport. Rev. H. Katerberg officiating. Future address: R.R.#1, Wellandport, Ont. L0R 2J0

KAMPEN-BOOTSMA: Mr. & Mrs. Harold Kampen and Mr. & Mrs. Simon Bootsma are happy to announce the forthcoming marriage of their children GONDA and CLARENCE. The wedding ceremony will take place, the Lord willing, on Saturday, October 22, 1977 at 3:30 p.m. in Bethel Chr. Ref. Church Newmarket. Pastor Sieds Vander Meer officiating. Future address: 298 Cawthra Blvd., Newmarket (Ont.)

VAN LUIT-HAAGSMA: Mr. & Mrs. M. van Luit of London and Mr. & Mrs. J. Haagsma of London are pleased to announce the forthcoming marriage of their children CARLA and ART. The ceremony will take place D.V. on Friday October 21, 1977 at 7 p.m. in the Bethel CRC of London, Ont. Rev. A. Beukema officiating. Future address: 76 Stevenson Ave., London, Ont.

BRAK-VOGEL: Mr. & Mrs. J. Brak of Owen Sound, Ont. and Mr. & Mrs. P. Vogel of Orono, Ont. are pleased to announce the forthcoming marriage of their children DOROTHY and WILLIAM. Believing that this is the Lord's will they will be united in marriage D.V. October 15, 1977 at 4:00 p.m. in the Maranatha Christian Reformed Church of Bowmanville, Rev. G. Corvers officiating. Future address: R.R.#2, Newcastle, Ont. L0A 1H0

Anniversaries

Delft St. Catharines
1937 1977
We wish to congratulate our parents and grandparents

DANIEL and CORNELIA VANDERSTEEN
on the occasion of their 40th wedding anniversary on Oct. 22. We pray that God will continue to bless and keep them in His care. Makurdi, Nigeria — Dick & Jean Burlington, Ont. — Harry & Marge Kalamazoo, Mich. — Rita & Verlyn Verbrugge
Fort St. John, B.C. — John & Irene Grand Rapids, Mich. — Dan & Judy
New Market, Ont. — Riena & Alex Van Hemert
Bundaberg, Australia — Corry & Keith Kerr
Ancaster, Ont. — Linda & Menno Fluit
Halifax, N.S. — Wilma
St. Catharines, Ont. — Nancy
Grand Rapids, Mich. — Joanne and 22 grandchildren
Open house Sat. Oct. 22 from 3-5 p.m. in the Calvin Memorial Chr. School Gym. Home address: 405 Geneva St., St. Catharines.

Share your family news with the rest of us by placing an ad in C.C.

Anniversaries

On Oct. 22 we hope to celebrate the 50th wedding anniversary of our parents

JOHN JONKER
and
HEIKA MULDER nee Bulthuis
Happy Anniversary, Mom and Dad! We pray that the Lord will continue to bless you and give you more happy years together.
Your thankful children,
Appingedam, Holl. — Jantje Jonker
Innerkip, Ont. — Jur & Jeanette Jonker
Brampton, Ont. — Fred & Pat Jonker
Loppersum, Holl. — Lucas & Fenie Jonker
Georgetown, Ont. — Lucy (Henry) Vandersluis
Woodstock, Ont. — John & Maria Jonker
Jim & Sue Jonker
Ruth Anne (Bill) Jonker
19 grandchildren
Home address: 742 Pavay St., Apt. 222, Woodstock, Ont.

1952 Lethbridge 1977
On October 29, the Lord willing, we hope to celebrate the 25th wedding anniversary of our parents

MIENT and AUDREY VISSER
nee de Jager
We thank God for His love, and guidance through these years, and pray that He will continue to bless them richly in the years to come. Congratulations, Mom and Dad! Love from your children,
Dick & Barbara and grandson Mitchell Ryan
Home address: 822-8 St., North, Lethbridge, Alta.

1942 "Blijft in Mijn liefde" 1977
With thankfulness to God we hope to celebrate the Lord willing, on October 21, 1977 the 35th wedding anniversary of our parents and grandparents,

DIRK H. KRANENBURG
and
MACHTILDA M. KRANENBURG
van Lint

We thank God for His care in the past and pray for His blessing on the future.
Seabringville, Ont. — Wilma & John Renkema: Melinda, Annette, Jason, Derek, Bryan, Elizabeth, Kenneth
Essex, Ont. — Harry & Joan Kranenburg: Lori, Karin
Chatham, Ont. — Bill & Cathy Kranenburg: Melanie, Derek, Jennifer
Strathroy, Ont. — Alice & Henry Aukema: Brian, Michelle
At home — Nancy Kranenburg
Home address: 3 Goldmere Dr., Chatham, Ont.

Hagersville Hamilton
1952 1977

"Commit thy way unto the Lord, trust also in Him and He shall bring it to pass." Psalm 37:5
On Oct. 19, 1977, with joy and gratitude to God we hope to celebrate the 25th wedding anniversary of our dear parents

HENRY JOLDERSMA
and
SHIRLEY JOLDERSMA
nee Everhardus
We pray that God will continue to bless them.
Their thankful children,
Welland, Ont. — Harry & Sylvia Nieboer: Mark
Hamilton, Ont. — Martin, Chris, Harriet
Open house will be held Sat. Oct. 22, 1977 from 3 to 5 p.m. and from 7 to 10 p.m. at 311 Rymal Road East, Hamilton, Ont. L9B 1C3

Obituaries

"Safe in the arms of Jesus"
On Sunday morning, Oct. 9, 1977, at 9 a.m. peacefully in his sleep, the Lord took to His eternal home, our dear son,

RODNEY GERALD HOGETERP
in his tenth year.
Deeply loved and cherished by his parents, Ralph and Rena Hogeterp of R.R.#4, Cayuga, Ont.
Dear brother of:
Cayuga, Ont. — Andy & Betsy Hogeterp
Victoria, B.C. — Rose & John De Jong
Caledonia, Ont. — Willy & Charles Snyder
Hazel & Clarence Snyder
Evelyn & Albert Snyder
At home: Peter & Joanne (eng.)
Anita
Dodie
and 15 nieces and nephews
"We love to think of you,
Dear Rodney,
In mansions bright and fair,
Where Jesus reigns in glory
There is no sorrow there!
We cannot, Lord, your purpose see
But all is well, that's done by Thee!"
"The Lord took over...our task is done."

On Sept. 6 Dad and Mom celebrated their 55th wedding anniversary. On Sept. 28 the Lord called home our beloved mother, grandmother and great grandmother,

JANNA BERENDINA
KLIJN-HESELINK
nee Schoppers
at the age of 81, wife of J.W. Klijn-Hesselink
We mourn but not as those without hope.
Allenford — Gerrit & Mien Klijn-Hesselink
Owen Sound — Bill & Dien Klijn-Hesselink
7 children in Holland
25 grandchildren
1 great grandchild
Aalten, The Netherlands, Welinkweg 8.

Op 6 oktober 1977 nam de Here tot Zich onze geliefde man en vader, groot- en overgrootvader,
ALBERT BROUWER
in de gezegende leeftijd van 90 jaar. Geliefde echtgenoot van Wilhelmina Adriana Overeem.

Vader van
Janny & Bill Bruinekoel
Henk & Henny Brouwer
Trudy & Cor De Jong
Dick & Tina Brouwer
Bill & Rinie Brouwer
Gerald & Leida Brouwer
Betty & Arend Otten
Ineke & Gary Pennings
43 kleinkinderen en 2 achterkleinkinderen
Psalm 121:1 en 2
Brouwers' farm, R.R.#1, Jordan Ont.
De begrafenis heeft inmiddels plaats gevonden op 8 October. De rouwdienst werd geleid door Ds. P. de Butter in de Free Chr. Ref. Church Vineland.

On Friday, October 7, 1977, the Lord took unto Himself our beloved mother and grandmother, on holidays in Embrun, Ont.,

MRS. J. DE JONG-VENENDAAL
Remembered by:
Tina Van Vlaanderen, Hans De Jong and grandchildren.

Embrun, Ont.
No, in all things we are more than conquerors through him who loved us. For I am sure that neither death, nor life nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.
Rom. 8:37-39
Box 36, Embrun, Ont. K0A 1W0

Obituaries

The Lord took unto Himself, after a lengthy illness. His dear child, our son, brother, brother-in-law, and uncle

JOHAN ARNOLD
beloved husband of Elly Jansen vanDoorn-de Jong, father of Corné, Bertine, Arnold and Marco, at the age of 41 years.
Bennakom, Sept. 25, 1977.
Arnhem — M. Jansen van Doorn-van Binsbergen
Rheden — Miep & Martinus Enserink
Randwijk — Jo & Jan van Manen
Hamilton — Jan & Geer Jansen van Doorn
Calgary — Hermien & Jan De Gruyter
Doesburg — Greet & Henk Zintel
Winnipeg — Ted Eisses
Moorefield — Steven & Toni Jansen van Doorn
Mississauga — Cor & Jessie Jansen van Doorn
and all the nieces and nephews
Predeceased by his son Karl and his sister Fenna
"In my Father's House are many mansions."
John 14:1-4

Truly my soul waits upon God, from Him comes my salvation. He only is my rock and my salvation; He is my defence. I shall not be greatly moved.
Ps. 62:1,2
On September 23, 1977 the Lord suddenly took unto Himself our beloved husband, father, grandfather and great grandfather,

AGE DE VRIES
in his 72nd year.
Beloved husband of Mrs. J. De Vries.
Beloved father of,
Brampton — Grace & Jack Baggel
Stockdale — Jane & Pete VanderLoon
Trenton — Hennie & Dick Talsma
Smithsfield — Nel & Arnold Neerhof
London — Henry & Truus De Vries
Carrying Place — Clarence & Ann De Vries
Trenton — Ben De Vries
Smithsfield — Emmie & Dick Voskamp
Trenton — John & Pat De Vries
Brighton — Andy & Elizabeth De Vries
Carrying Place — Hans & Maria De Vries
Trenton — Jerry & Brenda De Vries and 32 grandchildren and 1 great grandchild.
The funeral service took place at the Ebenezer Chr. Ref. Church on Sept. 26, 1977. Rev. Popma officiating.

Teachers wanted

AGASSIZ: Due to marriage and immigration to Holland one of our teachers has asked to be released from her contract. Therefore the Board of the Agassiz Christian School invites applications for a teacher for the intermediate grades for the second semester starting Jan. 1978. Applicants with teaching experience preferred. Address applications to Mr. D. Van den Eykel, Principal, Box. 323, Morrow Rd., Agassiz, B.C. V0M 1A0

VERNON: Vernon Christian School invites applications for the grade 3-4 position opening in January, 1978. Small class. Comparable salaries. Direct inquiries to Ulrich Haasdyk, Principal, R.R.#3, Pleasant Valley Rd., Vernon, B.C. V1T 6L6. Phone (604) 545-7345.

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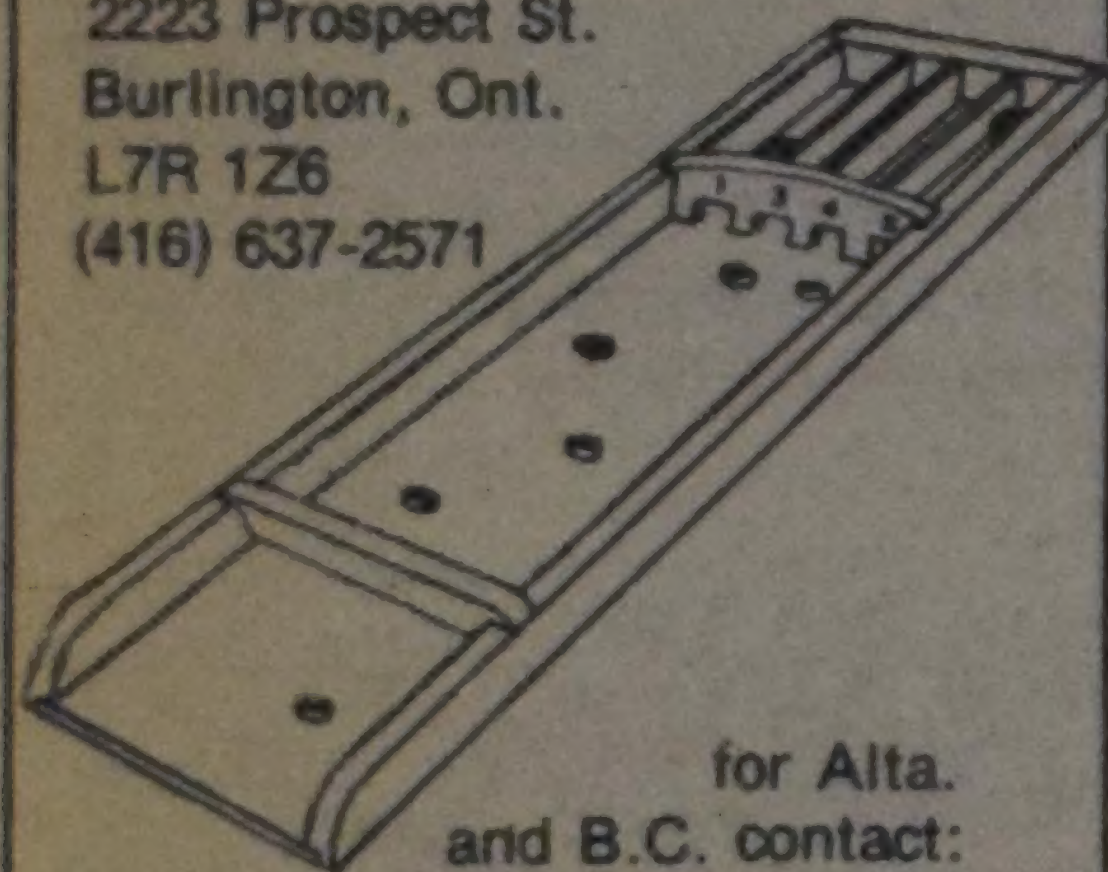
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Calendar

- Oct. 15 Annual meeting of the Committee for Justice and Liberty Foundation in Toronto. Guest speaker Archbishop Ted Scott, Anglican Church Primate: "Enough is enough".
- Oct. 18 Dr. Anthony Diekema, Calvin College President will speak in Hamilton, Ont.
- Oct. 19 The Southeastern Ontario League of the Canadian Federation of Chr. Ref. Women will hold its fall rally in the Burlington CRC with Rev. John Zantingh of Dundas guest speaker at 10.30 a.m. and Mr. Noel Churchman speaking at 2 p.m.
- Oct. 22 The Netherlands Bazaar will be held at Thornhill Community Centre, 7755 Bayview Ave. at John St., 11 a.m. to 9 p.m. Admission free. Ample parking
- Oct. 28 Reformation Rally, Calvary Church, 89 Scott St., St. Catharines, Ont. 8:30 p.m. Dr. Gordon Spykman of Calvin College is guest speaker. Featuring choirs and community singing.
- Oct. 29 Bazaar, Trinity Chr. School, 650 Walker Line, Burlington, at 2 p.m., auction at 7 p.m. Free admission.
- Frison Play: "It Heft yn Hannen"**
- Oct. 29 Knox Chr. School, Bowmanville, Ont. 7.30 p.m.
- Nov. 4 Chr. High School, Woodbridge, Ont. 8 p.m.
- Nov. 5 Vineland Public School, Victoria Ave., Vineland, 7.30 p.m.
- Nov. 9 Dr. Anthony Diekema, Calvin College president, will speak in Toronto, Ont.
- Nov. 12 Art and Craft show, Toronto Distr. Chr. High School, Woodbridge, Ont. from 10 a.m. to 4 p.m.
- Nov. 14 Annual Membership meeting of Lakewood Chr. Conference Grounds R.R. #5, Forest, at Calvary Chr. Ref. Church, 206 Selkirk St., Chatham, 8 p.m.
- Speaking tour of Dr. Michael Ruiter**
Dr. Michael Ruiter, newly elected executive director of the National Union of Christian Schools, will be touring Ontario during October meeting with school boards and PTAs.
- Oct. 17 Bowmanville, Knox Chr. School combined school boards of Oshawa, Knox and Durham High, public meeting, 8 p.m.
- Oct. 18 St. Catharines, combined school boards and education committees meeting, 8 p.m.
- Oct. 18 Barrie, Chr. School, combined Barrie and Collingwood school boards, 7.30 p.m.
- Oct. 19 Rexdale, Timothy Chr. School, Toronto Principal's Club 1 p.m.
- Oct. 20 Brockville Chr. School, Eastern Ont. Principal's Club, 1 p.m.
- Oct. 24 Sarnia Chr. High, combined Wyoming, Sarnia Parental, Sarnia Lambton High, 8 p.m. public invited.
- Oct. 25 Clinton Chr. School, 8 p.m.
- Oct. 26 Hamilton, Calvin Chr. School, 8 p.m.
- Oct. 27 Toronto, Willowdale Chr. School, combined with all Toronto School boards and education committees.



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- Oct. 15 Orillia, Ont. St. Andrew Presb. Church
- Oct. 17 Toronto, Ont. St. Paul Anglican Church with the choir "Praise the Lord", L. Kooy, director.
- Oct. 19 Smithers, B.C. Chr. Ref. Church
- Oct. 20 Surrey, B.C. Can. Ref. Church
- Oct. 21 Seattle, Wash., First Presb. Church
- Oct. 26 Vancouver, B.C., St. Andrew's Wesley United Church
- Oct. 28 Calgary, Alta., Grace Presb. Church
- Oct. 29 Lacombe, Alta., Can. Union College
- Further recital dates will be announced at a later date.

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Oct. 24 Brandon, Man. CRC, 8 p.m.

Oct. 25 Winnipeg, Man. Kildonan CRC 8 p.m.

Schaeffer Film Series
The ten week film series How Should we Then Live? is being shown at the Toronto (Rehoboth) CRC, 800 Burnhamthorpe Rd., Etobicoke, from Oct. 3 to Dec. 12. The series is being shown on ten consecutive Mondays and includes such topics as the Roman Age, the Middle Age, the Renaissance, the Reformation, the Revolutionary Age, the Scientific Age and the Age of the Non-reason.

Next issue of C.C.		
Dated	Mailed	Ad deadline
Oct. 21	Oct. 19	Oct. 17
Oct. 28	Oct. 26	Oct. 24
Nov. 4	Nov. 2	Oct. 31

Christians and Jews at Odds

Family Quarrel, The United Church and the Jews, by Rueben Slonim; Clarke, Irwin & Company Ltd., Toronto/Vancouver.

*Reviewed by Rev. P.M. Jonker
Richmond, B.C.*

It was not with great interest, I must admit, that I started to read this book. I am not a regular reader of the Observer, the official publication of the United Church, and so I was not aware that, at least judging from the editorials in that periodical, there exists a long-standing controversy between that Church and the Jewish community in Canada.

Mr. Slonim is serving as a rabbi in Toronto, has travelled extensively, and is quite well versed in the political implications of the existence of the state of Israel. His relation to Judaism he describes as follows, "I'm a liberal Jew and do not speak for orthodox Judaism, yet, while finding no identity with its formal beliefs I do feel at home in its spirit and devotion to the Jewish people which, with its unpagan attitude toward life, is the same as my Jewish liberal aspirations."

The first five chapters deal mainly with the controversy between the United Church and the Canadian Jews (about 300,000). For someone who is interested to know more about this quarrel, and how the author sees the possibility of a solution this book is a valuable source of information.

The liberal views of the author are clearly demonstrated when in chapter 6 he deals with the concept of "the chosen people". Far from an orthodox view he states, "Because it implies self-righteousness and bars the way to peace and harmony among all people and religions, chosenness is not an acceptable doctrine today."

The favoritism for the state of Israel found among many evangelical Christians does not make the author happy. He assumes that this enthusiasm is caused by the prospect that this gives the Christians an opportunity to go there and convert the Jews. I doubt this very much. It rather originates

from a millennial theology according to which the rise of the state of Israel has to be seen as the fulfilment of certain passages of Scripture.

In chapter 10 the author deals with "hostile theologies" of which Christianity is mentioned first. He makes very clear that in traditional Judaism there is no place for Jesus Christ since in Judaism "a person has the power to resist evil if he will only use it". This does not mean that the study of the Torah is sufficient for the Jew to have peace with God. "One need only visit the

synagogue on high holidays to hear how the ancient prayers repeatedly call upon God for help and forgiveness."

Reading statements like these makes one wonder how close someone can be to the kingdom of God and still not see what it means to live out of grace through the sacrifice of Jesus on the cross.

Although I doubt whether many people in our circles will be eager to read this book, whoever wants to know more about modern Judaism will certainly find much valuable information.

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Saturday October 29

3 p.m. Get-together of former and older members
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7.30 p.m. Anniversary Service for present and former
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Sunday, October 30

9 a.m. ANNIVERSARY SERVICE, Rev. Ralph Wildschut
11 a.m. ANNIVERSARY SERVICE, Rev. T.W. Van Dellen
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in Woodbridge, Ont., on Friday, Nov. 4, 1977
at 8:00 p.m. in the Christian High School

in Vineland, Ont., on Saturday, Nov. 5, 1977 at
7:30 p.m. in the Vineland Public school.

in Jarvis, Ont., on Saturday, Nov. 12, 1977 at
7:30 p.m. in the Jarvis District Christian School.

Books

The pseudo-religions and their effects

Youth Brainwashing and the Extremist Cults, by Ronald Enroth. Paper Back \$3.95; 218 pages.

Reviewed by Harv Nyhof of Holland, Mich.

This book has two sections. The first consists of interviews with former members of seven different cults: the Hare Krishna, The Children of God, The Alamo Christian Foundation, The Love Family, the Unification Church and The Divine Light Mission.

In the second part of the book the author comments on various aspects of cultic methodology. He also discusses the anxiety and grief suffered by parents and other close relatives of persons entering the world of cultism.

In reading about the experiences of former cult members one is struck by the similarity of these groups. Each of the movements have an authoritarian leader. Without exception the cultic head is ostentatiously wealthy. For new members guilt feelings are used as a prod to perfect obedience. Good works, as defined by the Master, are the only way to salvation.

In his commentary, Mr. Enroth points out the insidious methods employed by the cults to gain members and their property. Deception, outright lies, and Bible verses taken out of context are used to force the unwary into the group.

The anxiety of parents using a child to cultism is beyond words. Parents attempting to contact their son or daughter are rebuffed at every turn. Cult members are taught that Luke 14:26 instructs those who would give all to God must hate their parents.

The cults recruit many of

their members from the 18 to 22 year age group. Young people most likely to succumb to cultic overtures are, the author points out, nominally christian. Young people with a strong religious background have generally been able to resist the call of the cult.

Some of the happier areas in this book are the descriptions of the work of Ted Patrick. Mr. Patrick and others have

worked with parents retrieving children from the clutches of cultism. The stories of Ted Patrick's work in deprogramming young cultic's minds are heartening.

For persons having loved ones involved in cultism or those wishing to inform themselves of the dangers to society inherent in this false worship this book will be helpful.

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